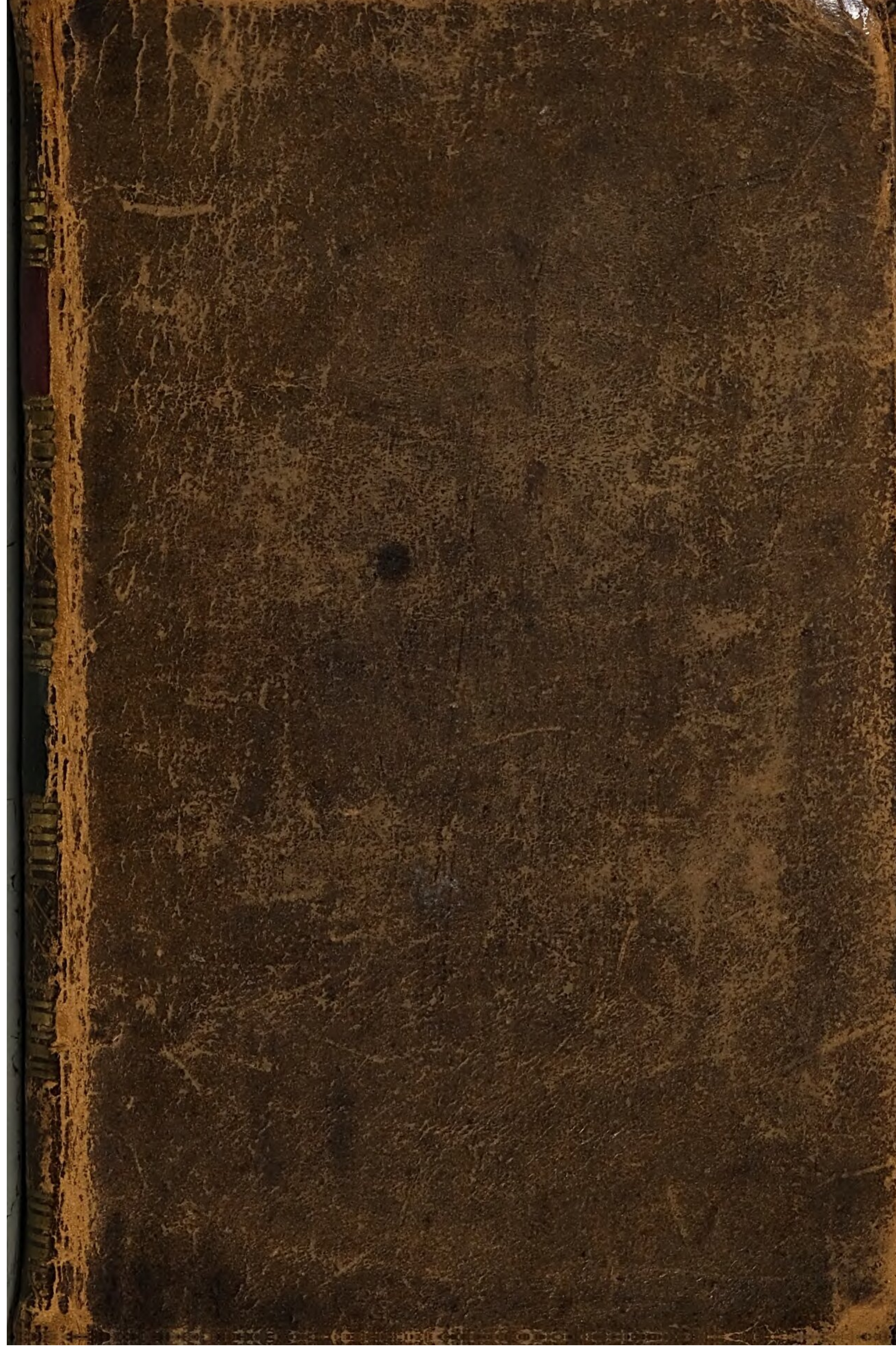
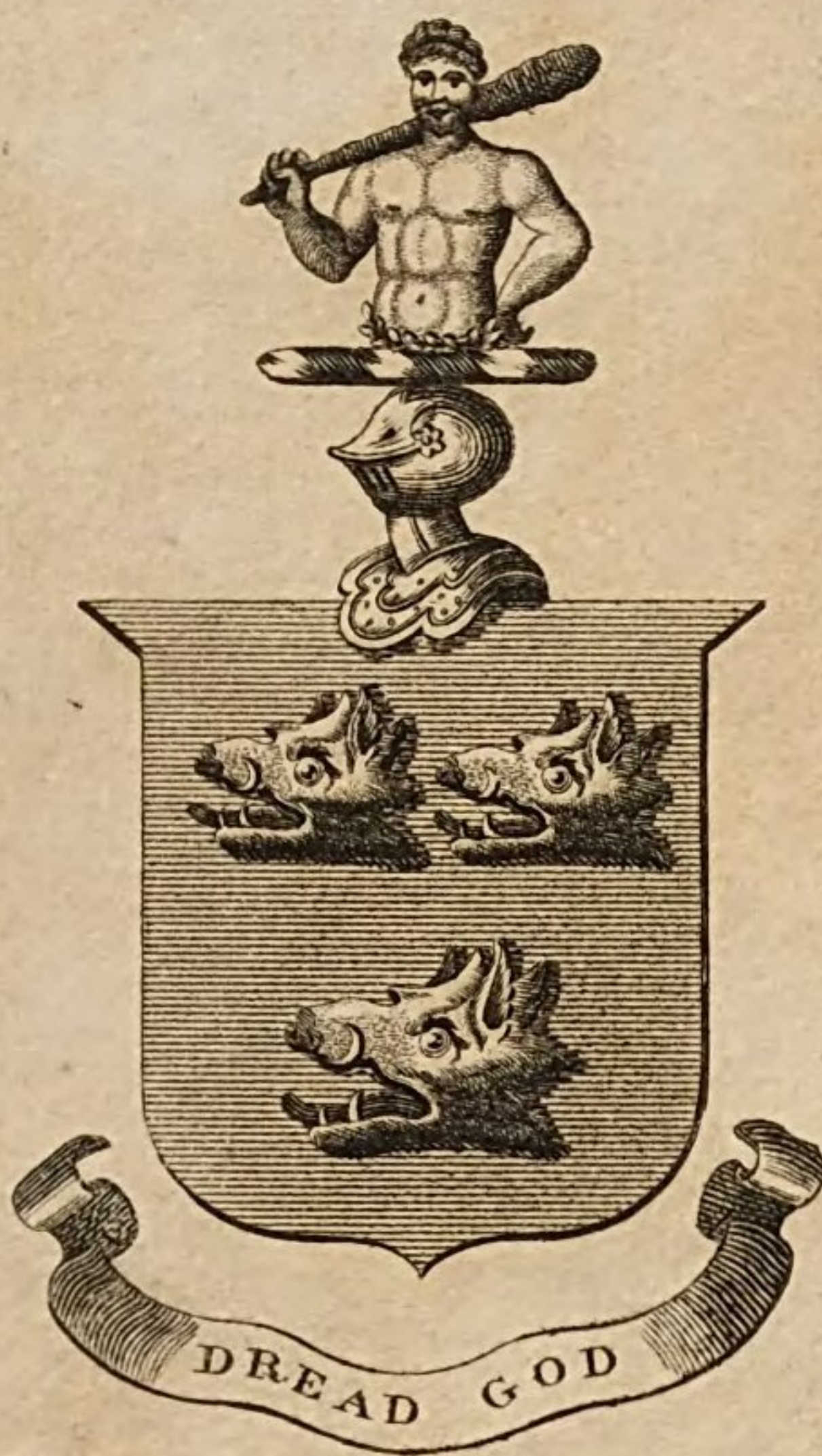






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Royal Navy.

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PARADISE LOST;

**A POEM:
IN TWELVE BOOKS.**

BY JOHN MILTON.

A NEW EDITION:

WITH
AN ABRIDGMENT OF THE COPIOUS AND LEARNED NOTES
COLLECTED BY

BISHOP NEWTON;

TOGETHER WITH ADDITIONS, AND A LIFE OF THE AUTHOR,

BY

THE REV. JOHN EVANS, A.M.

IN TWO VOLUMES.

VOL. II.

ILLUSTRATED BY ENGRAVINGS.

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PARADISE LOST.

BOOK VI.



— Ten paces huge
He back recoil'd; the tenth on bended knee
His massy spear upstay'd; —

ARGUMENT.

RAPHAEL continues to relate how Michael and Gabriel were sent forth to battle against Satan and his angels. The first fight described; Satan and his powers retire under night: he calls a council, invents devilish engines, which in the second day's fight put Michael and his angels to some disorder; but they at length pulling up mountains overwhelmed both the force and machines of Satan: yet the tumult not so ending, God, on the third day, sends Messiah, his Son, for whom he had reserved the glory of that victory: he, in the power of his Father, coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them unable to resist towards the wall of Heaven; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the deep: Messiah returns with triumph to his Father.

 Raphael continues his Narration.

 BOOK VI.

Phmeria *Carleton*

ALL night the dreadless Angel unpursued [morn,
 Through Heav'n's wide champain held his way; till
 Wak'd by the circling hours, with rosy hand
 Unbarr'd the gates of light. There is a cave
 Within the mount of God, fast by his throne, 5
 Where light and darkness in perpetual round
 Lodge and dislodge by turns, which makes through
 Grateful vicissitude, like day and night; [Heaven,
 Light issues forth, and at the other door
 Obsequious darkness enters, till her hour 10
 To veil the Heav'n, though darkness there might well
 Seem twilight here: and now went forth the morn

1. In this book we meet with *the battle of the angels* which Milton hath described with those images of terror and sublimity, by which the effusions of his muse are so frequently distinguished.

3. *Wak'd by the circling hours.* In Homer's Iliad the hours are feigned in like manner to guard the gates of heaven.

6. *Where light and darkness.* The idea of their *lodging* and *dislodging by turns* is taken from Hesiod's writings. Homer and Hesiod are the oldest poets of antiquity.

Abdiel applauded.

Such as in highest Heav'n, array'd in gold
 Empyreal ; from before her vanish'd night,
 Shot through with orient beams ; when all the plain
 Cover'd with thick embattled squadrons bright, 16
 Chariots and flaming arms, and fiery steeds
 Reflecting blaze on blaze, first met his view :
 War he perceiv'd, war in procinct, and found
 Already known what he for news had thought 20
 To have reported : gladly then he mix'd
 Among those friendly pow'rs, who him receiv'd
 With joy and acclamations loud, that one,
 That of so many myriads fall'n, yet one
 Return'd not lost : on to the sacred hill 25
 They led him high applauded, and present
 Before the seat supreme ; from whence a voice
 From midst a golden cloud thus mild was heard.

SERVANT of God, well done ! well hast thou fought
 The better fight, who single hast maintain'd 30
 Against revolted multitudes the cause
 Of truth, in word mightier than they in arms ;
 And for the testimony' of truth hast borne
 Universal reproach, far worse to bear

15. *Shot through with orient beams.* Some pronounce this idea an Italian conceit, below the usual dignity of our poet, whilst an ingenious critic contends, that the rays of light do literally *shoot through* the darkness.

19. *In procinct*---ready to give the onset ; alluding to the ancients, who, just before battle, used to gird their garments close about them, which they wore loose on other occasions.

34. *Far worse to bear*, a very just sentiment---but the expressions *universal reproach* are harsh, and the learned Dr. Jortin is of

The Angels commissioned.

Than violence ; for this was all thy care 35
 To stand approv'd in sight of God, though worlds
 Judg'd thee perverse : the easier conquest now
 Remains thee, aided by this host of friends,
 Back on thy foes more glorious to return
 Than scorn'd thou didst depart, and to subdue 40
 By force, who reason for their law refuse,
 Right reason for their law, and for their king
 Messiah, who by right of merit reigns.
 Go, Michael, of celestial armies prince,
 And thou in military prowess next 45
 Gabriel, lead forth to battle these my sons
 Invincible, lead forth my armed Saints
 By thousands and by millions rang'd for fight,
 Equal in number to that Godless crew
 Rebellious ; them with fire and hostile arms 50
 Fearless assault, and to the brow of Heaven
 Pursuing drive them out from God and bliss
 Into their place of punishment, the gulf
 Of Tartarus, which ready opens wide
 His fiery Chaos to receive their fall ! 55

So spake the sov'reign voice, and clouds began
 To darken all the hill, and smoke to roll

opinion, that Milton often introduces them, because, like discord in music, they heighten the general effect of his poetry.

44. *Go, Michael.* Thus, in Rev. xii. 7, 8, "There was war in heaven--Michael and his angels, &c. The name of *Michael*, in the Hebrew, signifies *the power of God*.

55. *Fiery chaos.* Chaos may mean any place of confusion ; but, taken strictly, *Tartarus* or Hell was built in chaos, as we read of on a former occasion.

56, 57. *Clouds and smoke*--taken from the account of God's de-

 March of the Angels.

In dusky wreathes, reluctant flames, the sign
 Of wrath awak'd ; nor with less dread the loud
 Ethereal trumpet from on high 'gan blow ; 60
 At which command the Powers militant,
 That stood for Heav'n, in mighty quadrate join'd
 Of union irresistible, mov'd on
 In silence their bright legions, to the sound
 Of instrumental harmony, that breath'd 65
 Heroic ardour to advent'rous deeds
 Under their God-like leaders, in the cause
 Of God and his Messiah. On they move
 Indissolubly firm : nor obvious hill,
 Nor strait'ning vale, nor wood, nor stream divides 70
 Their perfect ranks ; for high above the ground
 Their march was, and the passive air upbore
 Their nimble tread ; as when the total kind
 Of birds, in orderly array on wing
 Came summon'd over Eden to receive 75
 Their names of thee ; so over many a tract
 Of Heav'n they march'd, and many a province wide
 Ten-fold the length of this terrene : at last
 Far in th' horizon to the north appear'd

scent on Mount Sinai, Exod. xix. 16, "Thick cloud upon the mount," &c.

58. *Reluctant flames* --- slow and unwilling to break forth --- an expression which Virgil has employed in his description of a fiery eruption.

71. *High above the ground* --- gliding through the air, like Homer's gods, without their feet ever touching the ground.

73, 74. *Total kind of birds* --- more properly expressing a prodigious number, than any particular species, or a collection in any particular place. The comparison has been much admired!

 Hostile Appearance of the Angels.

From skirt to skirt a fiery region stretch'd 80
 In battailous aspect, and nearer view
 Bristled with upright beams innumerable
 Of rigid spears, and helmets throng'd, and shields
 Various, with boastful argument pourtray'd,
 The banded Pow'rs of Satan hasting on 85
 With furious expedition: for they ween'd
 That self-same day by fight, or by surprise,
 To win the mount of God, and on his throne
 To set the envier of his state, the proud
 Aspirer, but their thoughts prov'd fond and vain 90
 In the midway: though strange to us it seem'd
 At first, that Angel should with Angel war,
 And in fierce hosting meet, who wont to meet
 So oft in festivals of joy and love
 Unanimous, as sons of one great Sire 95
 Hymning th' eternal Father: but the shout
 Of battle now began, and rushing sound
 Of onset ended soon each milder thought.
 High in the midst exalted as a God
 Th' Apostate in his sun-bright chariot sat, 100
 Idol of majesty divine, inclos'd

81. *Nearer view*---appearing a fiery region, indistinctly at first, but, upon nearer view, proving to be Satan's rebel army.

82. *Bristled*, like a wild boar's back---this sense occurs in the Roman poets.

84. *Various*---with diverse sculpture and painting.

93. *Hosting*---coined by the author, and plainly formed from the substantive *host*---but this liberty has been justified on so new and extraordinary an occasion.

101. *Idol*, by its common application, used always in a bad sense---therefore proper to describe the present character of Satan.

Speech of Abdiel.

With flaming Cherubim and golden shields;
 Then lighted from his gorgeous throne, for now
 'Twixt host and host but narrow space was left,
 A dreadful interval, and front to front 105
 Presented stood in terrible array
 Of hideous length: before the cloudy van,
 On the rough edge of battle ere it join'd,
 Satan, with vast and haughty strides advanc'd,
 Came tow'ring, arm'd in adamant and gold: 110
 Abdiel that sight endur'd not, where he stood
 Among the mightiest, bent on highest deeds,
 And thus his own undaunted heart explores.

O HEAV'N! that such resemblance of the Highest
 Should yet remain, where faith and realty 115
 Remain not: wherefore should not strength and might
 There fail where virtue fails, or weakest prove
 Where boldest, though to sight unconquerable?
 His puissance, trusting in th' Almighty's aid,
 I mean to try, whose reason I have try'd 120
 Unsound and false; nor is it ought but just,
 That he who in debate of truth hath won,

113. *Explores*. Such soliloquies are not uncommon in the poets at the beginning, and even in the midst of battles. Indeed it is only making the person *think aloud*---for this has been the definition of a soliloquy on *such* an occasion.

115. *Realty*, is not here used for *reality*, in opposition to show, but being derived from the Italian adjective, *reale*, it signifies *loyalty*---a sense peculiarly proper in this connection.

119. *Almighty's aid*. The piety of the good angel is to be remarked; for, it has been added that, without divine assistance he would have been by no means a match for so superior an angel.

Address to Satan.

Should win in arms, in both disputes alike
 Victor ; though brutish that contest and foul,
 When reason hath to deal with force, yet so 125
 Most reason is that reason overcome.

So pondering, and from his armed peers
 Forth stepping opposite, half way he met
 His daring foe, at this prevention more
 Incens'd, and thus securely him defy'd. 130

PROUD, art thou met? thy hope was to have reach'd
 The height of thy aspiring unoppos'd,
 The throne of God unguarded, and his side
 Abandon'd at the terror of thy power
 Or potent tongue : fool, not to think how vain 135
 Against th' Omnipotent to rise in arms ;
 Who out of smallest things could without end
 Have rais'd incessant armies to defeat
 Thy folly ; or with solitary hand,
 Reaching beyond all limit, at one blow 140
 Unaided could have finish'd thee, and whelm'd
 Thy legions under darkness : but thou seest
 All are not of thy train ; there be who faith
 Prefer, and piety to God, though then
 To thee not visible, when I alone 145
 Seem'd in thy world erroneous to dissent
 From all : my sect thou seest ; now learn too late

138. *Incessant armies.* See Matt. xxvi. 53, where our Saviour speaks of his *Father*, who would have given him, had he prayed for it---“twelve legions of angels.”

139. *Solitary* ; that is, with *single hand*.

147. *Sect*, a word which Bishop Newton supposes to have been here used by Milton as a sneer at the loyalists of his time, who

Satan's Reply.

How few sometimes may know, when thousands err.

Whom the grand foe with scornful eye askance
Thus answer'd. Ill for thee, but in wish'd hour 150

Of my revenge, first sought for thou return'st

From flight, seditious Angel, to receive

Thy merited reward, the first assay

Of this right hand provok'd, since first that tongue,

Inspir'd with contradiction, durst oppose 155

A third part of the Gods, in synod met

Their deities to assert, who while they feel

Vigour divine within them can allow

Omnipotence to none. But well thou com'st

Before thy fellows, ambitious to win 160

From me some plume, that thy success may show

Destruction to the rest: this pause between

(Unanswer'd lest thou boast) to let thee know;

At first I thought that Liberty and Heaven

To heav'nly souls had been all one; but now 165

I see that most through sloth had rather serve,

Minist'ring Spi'rits, train'd up in feast and song;

Such hast thou armed, the minstrelsy of Heaven,

Servility with freedom to contend,

As both their deeds compar'd this day shall prove. 170

To whom in brief thus Abdiel stern reply'd.

Apostate, still thou err'st, nor end wilt find

Of erring, from the path of truth remote:

branded all dissenters, of whom *he* was one, with the opprobrious name of sectaries.

161. *Thy success*; that is, thy ill success.

167. *Minist'ring Sp'rits*. Heb. i. 14, "Are they not all ministering spirits?" Satan mentions it in derision.

Abdiel's Reply.

Unjustly thou deprav'st it with the name
 Of servitude to serve whom God ordains, 175
 Or nature ; God and Nature bid the same,
 When he who rules is worthiest, and excels
 Them whom he governs. This is servitude,
 To serve th' unwise, or him who hath rebell'd
 Against his worthier, as thine now serve thee, 180
 Thyself not free, but to thyself inthrall'd ;
 Yet lewdly dar'st our minist'ring upbraid.
 Reign thou in Hell thy kingdom ; let me serve
 In Heav'n God ever blest, and his divine
 Behests obey, worthiest to be obey'd ; 185
 Yet chains in Hell, not realms expect : meanwhile
 From me return'd, as erst thou said'st, from flight,
 This greeting on thy impious crest receive.
 So say'ng, a noble stroke he lifted high,
 Which hung not, but so swift with tempest fell 190
 On the proud crest of Satan, that no sight,
 Nor motion of swift thought, less could his shield
 Such ruin intercept : ten paces huge
 He back recoil'd ; the tenth on bended knee
 His massy spear upstay'd ; as if on earth 195
 Winds under ground, or waters forcing way

183. *In Hell thy kingdom*---not that it was so at present, but said by way of anticipation.

189. *So say'ing*. *Saying* is here contracted into one syllable, or is to be pronounced as two short ones, which happily expresses the eagerness of the angel. He indeed struck at his foe before he had finished his speech.

195. *As if on earth*---a beautiful simile, well suited to the dignity of the subject.

Attack commences.

Sidelong had push'd a mountain from his seat
 Half sunk with all his pines. Amazement seiz'd
 The rebel thrones, but greater rage to see
 Thus foil'd their mightiest: ours joy fill'd and shout,
 Presage of victory, and fierce desire 201
 Of battle: whereat Michael bid sound
 Th' Arch-Angel trumpet; through the vast of Heav'n
 It sounded, and the faithful armies rung
 Hosanna to the High'st: nor stood at gaze 205
 The adverse legions, nor less hideous join'd
 The horrid shock: now storming fury rose,
 And clamour such as heard in Heav'n till now
 Was never; arms on armour clashing bray'd
 Horrible discord, and the madding wheels 210
 Of brazen chariots rag'd; dire was the noise
 Of conflict; over head the dismal hiss
 Of fiery darts in flaming vollies flew,
 And flying vaulted either host with fire.
 So under fiery cope together rush'd 215
 Both battles main, with ruinous assault
 And inextinguishable rage; all Heaven
 Resounded, and had Earth been then, all Earth
 Had to her centre shook. What wonder? when
 Millions of fierce encount'ring Angels fought 220
 On either side, the least of whom could wield

210. *Madding wheels.* Every thing here is alive and animated! The very chariot wheels are *mad and raging*. Even the rough and jarring verses have been supposed---admirably to *bray* the *horrible discord* they would describe!

214. *Flying vaulted, &c.* The giant wars both of Hesiod and Homer, are here said by critics to be the subject of imitation.

 Fierceness of the Contest.

These elements, and arm him with the force
 Of all their regions : how much more of power
 Army against army numberless to raise
 Dreadful combustion warring, and disturb, 225
 Though not destroy, their happy native seat ;
 Had not th' eternal King omnipotent
 From his strong hold of Heav'n high over-rul'd
 And limited their might ; though number'd such
 As each divided legion might have seem'd 230
 A numerous host, in strength each armed hand
 A legion, led in fight yet leader seem'd
 Each warrior single as in chief, expert
 When to advance, or stand, or turn the sway
 Of battle, open when, and when to close 235
 The ridges of grim war : no thought of flight,
 None of retreat, no unbecoming deed
 That argued fear : each on himself rely'd,
 As only in his arm the moment lay
 Of victory : deeds of eternal fame 240
 Were done, but infinite ; for wide was spread
 That war and various, sometimes on firm ground
 A standing fight, then soaring on main wing

229. *Number'd such.* The angels, in this passage, are justly celebrated ; first, for their *number*, then for their *strength*, and lastly for *expertness* in war.

236. *The ridges of grim war* ; a metaphor taken from a ploughed field. *The ridges of grim*, fierce, frightful looking *war* ; that is, the ranks of the army---the files being implied.

239. *The moment lay* ; that is, the weight that turns the balance---as if upon his single arm had depended the whole weight of the victory.

Satan addressed.

Tormented all the air; all air seem'd then
 Conflicting fire: long time in even scale 245
 The battle hung; till Satan, who that day
 Prodigious pow'r had shown, and met in arms
 No equal, ranging through the dire attack
 Of fighting Seraphim confus'd, at length
 Saw where the sword of Michael smote, and fell'd 250
 Squadrons at once; with huge two-handed sway
 Brandish'd aloft the horrid edge came down
 Wide wasting: such destruction to withstand
 He hasted, and oppos'd the rocky orb
 Of ten-fold adamant, his ample shield, 255
 A vast circumference: at his approach
 The great Arch-Angel from his warlike toil
 Surceas'd, and glad, as hoping here to end
 Intestine war in Heav'n, th' arch-foe subdu'd,
 Or captive dragg'd in chains, with hostile frown 260
 And visage all inflam'd first thus began.

AUTHOR of evil, unknown till thy revolt,
 Unnam'd in Heav'n, now plenteous, as thou seest
 These acts of hateful strife, hateful to all,
 Though heaviest by just measure on thyself 265
 And thy adherents: how hast thou disturb'd
 Heav'n's blessed peace, and into nature brought

251. *Two-handed sway*. These expressions shew how much the mind of Milton was possessed with the ideas of chivalry.

255. *Ten-fold adamant*. Tasso speaks of an *adamantine* shield---but Milton's language is still stronger---*ten-fold adamant*!

262. *Author of evil, &c.* These speeches give breath, as it were, to the reader after the hurry of the general battle; preparing his mind, and raising his expectation the more, for the ensuing combat between Michael and Satan!

Satan's Reply.

Misery, uncreated till the crime
Of thy rebellion? How hast thou instill'd
Thy malice into thousands, once upright 270
And faithful, now prov'd false? But think not here
To trouble holy rest; Heav'n casts thee out
From all their confines. Heav'n, the seat of bliss,
Brooks not the works of violence and war.
Hence then, and evil go with thee along, 275
Thy offspring, to the place of evil, Hell,
Thou and thy wicked crew; there mingle broils,
Ere this avenging sword begin thy doom,
Or some more sudden vengeance wing'd from God
Precipitate thee with augmented pain. 280

So spake the prince of Angels; to whom thus
The Adversary. Nor think thou with wind
Of airy threats to awe whom yet with deeds
Thou canst not. Hast thou turn'd the least of these
To flight, or if to fall, but that they rise 285
Unvanquish'd, easier to transact with me
That thou shouldst hope, imperious, and with threats
To chase me hence? Err not that so shall end
The strife which thou call'st evil, but we style
The strife of glory; which we mean to win, 290
Or turn this Heav'n itself into the Hell
Thou fablest, here however to dwell free,
If not to reign: meanwhile thy utmost force,

282. *The adversary*---the name *Satan*, in Hebrew, signifying *the adversary*.

289. *Evil*. Satan, line 262, is called the *author of evil*---that is, of evil displayed in *acts of hateful strife*.

Michael and Satan.

And join him nam'd Almighty to thy aid,
I fly not, but have sought thee far and nigh. 295

THEY ended parle, and both address'd for fight
Unspeakable ; for who, though with the tongue
Of Angels, can relate, or to what things
Likened on earth conspicuous, that may lift
Human imagination to such height 300
Of Godlike pow'r ? for likest Gods they seem'd,
Stood they or mov'd, in stature, motion, arms,
Fit to decide the empire of great Heaven.
Now wav'd their fiery swords, and in the air
Made horrid circles ; two broad suns their shields 305
Blaz'd opposite, while expectation stood
In horror ; from each hand with speed retir'd,
Where erst was thickest fight, th' angelic throng,
And left large field, unsafe within the wind
Of such commotion ; such as, to set forth 310
Great things by small, if nature's concord broke,
Among the constellations war were sprung,
Two planets rushing from aspect malign
Of fiercest opposition in mid sky

296. *Parle* ; taken from the French, signifying talk or conversation.

298, 299. *Can relate or liken* ; that is, the *fight* before mentioned, and here understood. The poets, after a general battle, often relieve themselves and their readers by a single combat ; but those found in Homer and Virgil, fall short of the sublimity of this description.

306. *Expectation stood*, here, finely personified !

313. *Two planets*. It has been regretted that the poet should allude to the idle superstitious notion of the malignancy of planets taught by the science of astrology.

Satan wounded.

Should combat, and their jarring spheres confound.
 Together both with next to' almighty arm 316
 Uplifted imminent, one stroke they aim'd
 That might determine, and not need repeat,
 As not of pow'r at once ; nor odds appear'd
 In might or swift prevention : but the sword 320
 Of Michael from the armoury of God
 Was giv'n him temper'd so, that neither keen
 Nor solid might resist that edge : it met
 The sword of Satan with steep force to smite
 Descending, and in half-cut sheer ; nor stay'd, 325
 But with swift wheel reverse, deep ent'ring shar'd
 All his right side : then Satan first knew pain,
 And writh'd him to and fro convolv'd ; so sore
 The griding sword with discontinuous wound
 Pass'd through him : but th' ethereal substance clos'd,
 Not long divisible ; and from the gash 331
 A stream of necta'rous humour issuing flow'd
 Sanguine, such as celestial Spi'rits may bleed,
 And all his armour stain'd ere while so bright.

320, 321. *The sword of Michael*, which makes so great a havoc among the bad angels, was given him, we are told, out of *the armoury of God*.

325. *In half cut sheer*. These words, and the subsequent delineation, are wonderfully expressive.

329. *Gridding*---cutting ; an old word used by Spenser---and *discontinuous*, alluding to the peculiar definition of a wound, that it separates the *continuity* of the parts.

332. *A stream*---from the wounds of Homer's gods, flowed *ichor* different from human blood, and peculiar to them. This circumstance is a direct and immediate imitation.

344. *Live throughout* ; vital in every part, and can receive no mortal wound---therefore cannot die but by annihilation.

 Healing of Satan.

Forthwith on all sides to his aid was run 335

By Angels many' and strong, who interpos'd
Defence, while others bore him on their shields

Back to his chariot, where it stood retir'd

From off the files of war ; there they him laid

Gnashing for anguish and despite and shame 340

To find himself not matchless, and his pride

Humbled by such rebuke, so far beneath

His confidence to equal God in power.

Yet soon he heal'd ; for Spi'rits that live throughout

Vital in every part, not as frail man 345

In entrails, heart or head, liver or reins,

Cannot but by annihilating die ;

Nor in their liquid texture mortal wound

Receive, no more than can the fluid air :

All heart they live, all head, all eye, all ear, 350

All intellect, all sense : and as they please,

They limb themselves, and colour, shape, or size

Assume, as likes them best, condense or rare.

MEANWHILE in other parts like deeds deserv'd
Memorial, where the might of Gabriel fought, 355

And with fierce ensigns pierc'd the deep array

Of Moloch furious king ; who him defy'd,

And at his chariot wheels to drag him bound

Threaten'd, nor from the Holy One of Heaven

Refrain'd his tongue blasphemous ; but anon 360

Down cloven to the waist, with shatter'd arms

350. *All heart, &c.* These expressions resemble Pliny's account of the Deity.

 Feats of the Angels.

And uncouth pain fled bellowing. On each wing
 Uriel and Raphael his vaunting foe,
 Though huge, and in a rock of diamond arm'd,
 Vanquish'd Adramelech, and Asmaida, 365
 Two potent thrones, that to be less than Gods
 Disdain'd, but meaner thoughts learn'd in their flight,
 Mangled with ghastly wounds through plate and mail.
 Nor stood unmindful Abdiel to annoy
 The atheist crew, but with redoubled blow 370
 Ariel and Arioch, and the violence
 Of Ramiel scorch'd and blasted overthrew.
 I might relate of thousands, and their names
 Eternize here on earth; but those elect
 Angels, contented with their fame in Heaven, 375
 Seek not the praise of men: the other sort,
 In might though wondrous, and in acts of war,
 Nor of renown less eager, yet by doom
 Cancell'd from Heaven and sacred memory,

362. *Uncouth pain*; an expression which occurs frequently in Spenser's writings. It is supposed that Milton had an eye on Mars in the Iliad---for Homer adds that the Greeks and Trojans who were engaged in a general battle were terrified on each side with the bellowing of this wounded deity!

365. *Adramelech*; an idol thus mentioned 2 Kings xvii. 31, "The Sepharvites burnt their children in the fire to Adramelech;" and *Asmaida*, is the lustful and destroying angel, mentioned in Tobit iii. 8---both of the names are derived from the Hebrew language.

368. *Plate and mail*; the former signifies the broad solid armour, the latter, that composed of small pieces like scales of fish laid one over the other, or resembling the feathers as they lie on the bodies of fowl.

371, 372. *Ariel, Arioch, and Ramiel*---fierce spirits, as their names derived from the Hebrew signify.

 Rebellious Angels routed.

Nameless in dark oblivion let them dwell. 380

For strength from truth divided and from just,

Illaudable, nought merits but dispraise

And ignomy, yet to glory' aspires

Vain-glorious, and through infamy seeks fame :

Therefore eternal silence be their doom. 385

AND now their mightiest quell'd, the battle swerv'd,

With many an inroad gor'd ; deformed rout

Enter'd, and foul disorder ; all the ground

With shiver'd armour strown, and on a heap

Chariot and charioteer lay overturn'd, 390

And fiery foaming steeds ; what stood, recoil'd

O'er-wearied, through the faint Satanic host

Defensive scarce, or with pale fear surpris'd,

Then first with fear surpris'd and sense of pain,

Fled ignominious, to such evil brought 395

By sin of disobedience, till that hour

Not liable to fear, or flight, or pain.

Far otherwise th' inviolable Saints

In cubic phalanx firm advanc'd entire,

Invulnerable, impenetrably arm'd ; 400

Such high advantages their innocence

382. *Illaudable* ; unworthy of praise or commendation.

386. *Swerv'd*, from the Saxon *swerven*, to wander out of its place ; here, by analogy, to *bend*---for, in that case, an army in battle properly swerves. In this sense the word occurs in Spenser's writings.

396. *Till that hour*. We must suppose that the rebel angels did not know their own weakness *till this hour*.

399. *In cubic phalanx*. The poet meant *four-square*, only having that property of a *cube* to be equal in length on all sides.

 Rest after Battle.

Gave them above their foes, not to have sinn'd,
 Not to have disobey'd; in fight they stood
 Unwearied, unobnoxious to be pain'd
 By wound, though from their place by violence mov'd.

Now night her course began, and over Heav'n 406
 Inducing darkness, grateful truce impos'd,
 And silence on the odious din of war :
 Under her cloudy covert both retir'd,
 Victor and vanquish'd : on the foughten field 410
 Michael and his Angels prevalent
 Incamping, plac'd in guard their watches round,
 Cherubic waving fires : on th' other part
 Satan with his rebellious disappear'd,
 Far in the dark dislodg'd ; and void of rest, 415
 His potentates to council call'd by night ;
 And in the midst thus undismay'd began :

O now in danger try'd, now known in arms
 Not to be overpow'r'd. Companions dear,
 Found worthy not of liberty alone, 420
 Too mean pretence, but what we more affect,

407. *Inducing darkness*---an expression taken from the satires of Horace---*Nox inducere terris*.

413. *Cherubic waving fires*. These were their watches ; that is, cherubim like fires waving---the cherubim being described by our author, agreeably to scripture, as of a fiery substance or composition.

418. *O now in danger try'd*. This speech of Satan has been pronounced very artful---for he flatters both their pride and vanity. Acknowledging that he and his companions had suffered, he attributes this circumstance not to the true cause, but to their want of better arms and armour---a conduct worthy of the father of lies, who understands perfectly well the arts of deception !

 Rebellious Angels addressed.

Honour, dominion, glory, and renown;
 Who have sustain'd one day in doubtful fight
 (And if one day, why not eternal days?)
 What Heav'n's Lord had pow'rfullest to send 425
 Against us from about his throne, and judg'd
 Sufficient to subdue us to his will,
 But proves not so : then fallible, it seems,
 Of future we may deem him, though till now
 Omniscient thought. True is, less firmly arm'd, 430
 Some disadvantage we endur'd and pain,
 Till now not known, but known as soon contemn'd,
 Since now we find this our empyreal form
 Incapable of mortal injury,
 Imperishable, and though pierc'd with wound, 435
 Soon closing, and by native vigour heal'd.
 Of evil then so small as easy think
 The remedy ; perhaps more valid arms,
 Weapons more violent, when next we meet,
 May serve to better us, and worse our foes, 440
 Or equal what between us made the odds,
 In nature none : if other hidden cause
 Left them superior, while we can preserve
 Unhurt our minds and understanding sound,
 Due search and consultation will disclose. 445

422. *Honour, dominion, glory, and renown.* Dr. Bentley accuses the poet here of tautology---but, if *honour* in this connection, means what arises from high titles, then *honour* will not be allied to *glory* and *renown*, which (as Bishop Pearce remarks) may be gained and enjoyed by a private man, by one who has no *honour* and titles to show.

Speech of Nisroch.

HE sat ; and in th' assembly next upstood
 Nisroch, of Principalities the prime ;
 As one he stood escap'd from cruel fight,
 Sore toil'd, his riven arms to havoc hewn,
 And cloudly in aspect thus answ'ring spake. 450
 Deliverer from new Lords, leader to free
 Enjoyment of our right as Gods ; yet hard
 For Gods, and too unequal work we find,
 Against unequal arms to fight in pain,
 Against unpain'd, impassive ; from which evil 455
 Ruin must needs ensue ; for what avails
 Valour or strength, though matchless, quell'd with pain
 Which all subdues, and makes remiss the hands
 Of mightiest ? Sense of pleasure we may well
 Spare out of life perhaps, and not repine, 460
 But live content, which is the calmest life :
 But pain is perfect misery, the worst
 Of evils, and excessive, overturns
 All patience. He who therefore can invent
 With what more forcible we may offend 465
 Our yet unwounded enemies, or arm
 Ourselves with like defence, to me deserves
 No less than for deliverance what we owe.

447. *Nisroch*---a god of the Assyrians, in whose temple at Nineveh, Sennacherib was slain. See 2 Kings xix. 37, and Isa. xxxvii. 37. Milton probably called him *of principalities the prime*, being worshipped by so great a prince, and at the capital city of Nineveh.

462, 463. *Worst of evils* ; that is, pain---a notion suitable enough to a deity of the effeminate Assyrians.

467. *To me deserves*. Nisroch had complimented Satan with the title of *deliverer* ; here he ventures to say, that whoever could in-

 Reply of Satan.

WHERETO with look compos'd Satan reply'd.
 Not uninvented that, which thou aright 470
 Believ'st so main to our success, I bring.
 Which of us who beholds the bright surface
 Of this ethereous mould whereon we stand,
 This continent of spacious Heav'n, adorn'd
 With plant, fruit, flower ambrosial, gems and gold ;
 Whose eye so superficially surveys 476
 These things, as not to mind from whence they grow
 Deep under ground, materials dark and crude,
 Of spirituous and fiery spume, till touch'd
 With Heaven's ray, and temper'd they shoot forth
 So beauteous, opening to the ambient light ? 481
 These in their dark nativity the deep
 Shall yield us pregnant with infernal flame ;
 Which into hollow engines long and round
 Thick ramm'd, at th' other bore with touch of fire
 Dilated and infuriate, shall send forth 486
 From far with thund'ring noise among our foes
 Such implements of mischief, as shall dash
 To pieces, and o'erwhelm whatever stands
 Adverse, that they shall fear we have disarm'd 490

vent the new engine of war would be equal to him in his estimation.

473. *Ethereous*---formed of ether---heavenly---words of this kind frequently occur in Milton's poetry.

482. *The deep*---commonly used for *hell*---here only oppos'd to *surface*, and is the same as *deep under ground*; the term *infernal*, in the next line, admits of the same signification.

484. *Which into hollow*, &c. *Which*, that is, the materials---*hollow engines*, great guns---the first invention of which is very properly ascribed (says Bishop Newton) to the author of all evil!

Singular Invention.

The Thund'rer of his only dreaded bolt.
 Nor long shall be our labour ; yet ere dawn,
 Effect shall end our wish. Meanwhile revive ;
 Abandon fear ; to strength and counsel join'd
 Think nothing hard, much less to be despair'd. 495

He ended, and his words their drooping cheer
 Enlighten'd, and their languish'd hope reviv'd.
 Th' invention all admir'd, and each, how he
 To be th' inventor miss'd ; so easy' it seem'd
 Once found, which yet unfound most would have
 thought

Impossible : yet haply of thy race 501
 In future days, if malice should abound,
 Some one intent on mischief, or inspir'd
 With devilish machination, might devise
 Like instrument to plague the sons of men 505
 For sin, on war, and mutual slaughter bent.
 Forthwith from council to the work they flew ;
 None arguing stood ; innumerable hands
 Were ready ; in a moment up they turn'd
 Wide the celestial soil, and saw beneath 510
 Th' originals of nature in their crude
 Conception ; sulphurous and nitrous foam
 They found, they mingled, and with subtle art,

502, 503. *In future days ; some one.* Mark, what is here said comes from the mouth of an angel ; and this prophetic mode of speaking adds great dignity to poetry.

507. *Forthwith from council, &c.* This, and the two following lines, admirably express the hurrying of the angels---consisting of short periods without any particles to connect them.

Victor Angels.

Concocted and adusted they reduc'd
 To blackest grain, and into store convey'd . 515
 Part hidden veins digg'd up (nor hath this earth
 Entrails unlike) of mineral and stone,
 Whereof to found their engines and their balls
 Of missive ruin ; part incentive reed
 Provide, pernicious with one touch to fire. 520
 So all ere day-spring, under conscious night,
 Secret they finish'd, and in order set,
 With silent circumspection unespy'd.
 Now when fair morn orient in Heav'n appear'd,
 Up rose the victor Angels, and to arms 525
 The matin trumpet sung ; in arms they stood
 Of golden panoply, refulgent host,
 Soon banded ; others from the dawning hills
 Look'd round, and scouts each coast light armed scour,
 Each quarter, to descry the distant foe 530
 Where lodg'd, or whither fled, or if for fight,
 In motion, or in halt : him soon they met
 Under spread ensigns moving nigh, in slow
 But firm battalion ; back with speediest sail

514. *Adusted*--burnt up, or scorched.

520. *Pernicious* ; that is, probably, the Latin sense, *pernix*---quick, speedy ; therefore not to be understood in the common acceptance.

527. *Panoply*, from the Greek---armour at all points. They were completely armed from head to foot with golden armour.

528. *Dawning hills*---the dawn first appearing over them, and they therefore seeming to bring the rising day.

533, 534. *In slow but firm ; slow*, in drawing their cannon, and *firm*, or compacted, in order to conceal it.

Address of Zophiel.

Zophiel, of Cherubim the swiftest wing, 535
 Came fly'ing, and in mid air aloud thus cry'd.

ARM, warriors, arm for fight; the foe at hand,
 Whom fled we thought, will save us long pursuit
 This day; fear not this flight; so thick a cloud
 He comes, and settled in his face I see 540
 Sad resolution and secure: let each
 His adamantine coat gird well, and each
 Fit well his helm, gripe fast his orb'd shield
 Borne ev'n or high; for this day will pour down,
 If I conjecture ought, no drizzling shower, 545
 But rattling storm of arrows barb'd with fire.

So warn'd he them aware themselves, and soon
 In order, quit of all impediment;
 Instant without disturb they took alarm,
 And onward move embattled: when behold 550
 Not distant far with heavy pace the foe
 Approaching gross and huge, in hollow cube
 Training his devilish enginry, impall'd
 On every side with shadowing squadrons deep,

535. *Zophiel*, in Hebrew, *the spy of God*.

539. *So thick a cloud*; a metaphor used in all languages to express a great multitude; thus, Heb. xii. 1, "Compass'd about with so great a cloud of witnesses," &c.

546. *Barb'd with fire*---bearded or headed with fire.

548. *Impediment*, from the Latin, signifying the carriages and baggage of an army.

552. *In hollow cube*. See note on line 399. Some, indeed, would read *hollow tube*, but Dr. Jortin, with his usual judgment, rejects the emendation.

553. *Training*---drawing in train, from the term train of artillery.

Speech of Satan.

To hide the fraud. At interview both stood 555
 Awhile; but suddenly at head appear'd
 Satan, and thus was heard commanding loud.

VANGUARD, to right and left the front unfold :
 That all may see who hate us, how we seek
 Peace and composure, and with open breast 560
 Stand ready to receive them, if they like
 Our overture, and turn not back perverse ;
 But that I doubt ; however witness Heaven,
 Heav'n witness thou anon, while we discharge
 Freely our part ; ye who appointed stand, 565
 Do as you have in charge, and briefly touch
 What we propound, and loud that all may hear.

So scoffing in ambiguous words, he scarce
 Had ended ; when to right and left the front
 Divided ; and to either flank retir'd : 570
 Which to our eyes discover'd, new and strange,
 A triple mounted row of pillars laid
 On wheels (for like to pillars most they seem'd,
 Or hollow'd bodies made of oak or fir,
 With branches lopt, in wood or mountain fell'd) 575
 Brass, iron, stony mould, had not their mouths

558. *Vanguard*--the front or first line of the army.

568. *In ambiguous words*. This *punning* scene has been censured by the critics--but Milton sacrificed it to the taste of the times ; besides, Mr. Thyer remarks, that it is the less to be censured when the character of the speaker is considered--such kind of insulting wit being most peculiar to proud contemptuous spirits.

576. *Stony mould*, or substance--*stone cannon* may be seen, or were to be seen at Delft, in Holland--whether they were ever used in war may be questioned.

Execution of the Artillery.

With hideous orifice gap'd on us wide,
 Portending hollow truce : at each behind
 A Seraph stood, and in his hand a reed
 Held waving tipt with fire ; while we suspense 580
 Collected stood within our thoughts amus'd,
 Not long, for sudden all at once their reeds
 Put forth, and to a narrow vent apply'd
 With nicest touch. Immediate in a flame,
 But soon obscur'd with smoke, all Heav'n appear'd, 585
 From those deep-throated engines belch'd, whose roar
 Imbowell'd with outrageous noise the air,
 And all her entrails tore, disgorging foul
 Their devilish glut, chain'd thunderbolts and hail
 Of iron globes ; which on the victor host 590
 Levell'd, with such impetuous fury smote,
 That whom they hit, none on their feet might stand,
 Though standing else as rocks, but down they fell
 By thousands, Angel on Arch-Angel roll'd ;
 The sooner for their arms ; unarm'd they might 595
 Have easily as Spi'rits evaded swift
 By quick contraction or remove ; but now
 Foul dissipation follow'd and forc'd rout ;
 Nor serv'd it to relax their serried files.
 What should they do ? If on they rush'd, repulse 600

586. *Whose roar, &c.* Here we have the *roar* of the cannon for the cannon themselves---for the *roar* of the cannon may as properly be said to imbowel the air *with outrageous noise*, as a *cry* of hell-hounds to *bark* !

599. *Serried*, from the Italian, signifying close compact files. The poet's acquaintance with ancient and modern tongues enabled him to avail himself of a surprising extent of phraseology.

Satan and Belial.

Repeated, and indecent overthrow
Doubled, would render them yet more despis'd,
And to their foes a laughter; for in view
Stood rank'd of Seraphim another row,
In posture to displode their second tier 605
Of thunder: back defeated to return
They worse abhorr'd. Satan beheld their plight,
And to his mates thus in derision call'd.

O FRIENDS, why come not on these victors proud?
Ere while they fierce were coming; and when we 610
To entertain them fair with open front
And breast (what could we more?) propounded terms
Of composition, straight they chang'd their minds,
Flew off, and into strange vagaries fell,
As they would dance; yet for a dance they seem'd 615
Somewhat extravagant and wild, perhaps
For joy of offer'd peace: but I suppose,
If our proposals once again were heard,
We should compel them to a quick result.

To whom thus Belial in like gamesome mood. 620
Leader, the terms we sent were terms of weight,
Of hard contents, and full of force urg'd home,
Such as we might perceive amus'd them all,
And stumbled many; who receives them right,
Had need from head to foot well understand; 625
Not understood, this gift they have besides,
They show us when our foes walk not upright.

620. *To whom thus Belial.* The character of Belial, as described in the first and second books, gives his speaking sportively on the present occasion a peculiar propriety.

 Throwing of Mountains.

So they among themselves in pleasant vein
 Stood scoffing, heighten'd in their thoughts beyond
 All doubt of victory ; eternal might 630
 To match with their inventions they presum'd
 So easy', and of his thunder made a scorn,
 And all his host derided, while they stood
 Awhile in trouble : but they stood not long ;
 Rage prompted them at length, and found them arms
 Against such hellish mischief fit to' oppose. 636
 Forthwith (behold the excellence, the power
 Which God hath in his mighty Angels plac'd)
 Their arms away they threw, and to the hills
 (For earth hath this variety from Heaven 640
 Of pleasure situate in hill and dale)
 Light as the lightning glimpse they ran, they flew ;
 From their foundations loos'ning to and fro
 They pluck'd the seated hills with all their load,
 Rocks, waters, woods, and by the shaggy tops 645
 Uplifting bore them in their hands : amaze,
 Be sure, and terror seiz'd the rebel host,
 When coming towards them so dread they saw
 The bottom of the mountains upward turn'd ;
 Till on those cursed engines triple-row 650

643. *From their foundations, &c.* Addison has remarked that, in this narration, Milton has avoided every thing that is mean and trivial in the description which the Latin and Greek poets give us of the war of the giants, and, at the same time, improved every great hint which he met with in their works on this subject.

648. *When coming towards them.* The verse expresses the very motion of the mountains on this tremendous occasion--it is painting to the imagination!

 Heaven in Uproar.

They saw them whelm'd, and all their confidence
 Under the weight of mountains buried deep ;
 Themselves invaded next, and on their heads
 Main promontories flung, which in the air 654
 Came shadowing, and oppress'd whole legions arm'd ;
 Their armour help'd their harm, crush'd in and bruis'd
 Into their substance pent, which wrought them pain
 Implacable, and many a dolorous groan,
 Long struggling underneath, ere they could wind
 Out of such prison, though Spi'rits of purest light, 660
 Purest at first, now gross by sinning grown.
 The rest in imitation to like arms
 Betook them, and the neighb'ring hills uptore ;
 So hills amid the air encounter'd hills
 Hurl'd to and fro with jaculation dire, 665
 That under ground they fought in dismal shade ;
 Infernal noise ; war seem'd a civil game
 To this uproar ; horrid confusion heap'd
 Upon confusion rose ; and now all Heaven
 Had gone to wrack, with ruin overspread ; 670
 Had not th' Almighty Father, where he sits,

661. *Now gross by sinning.* Milton here insinuates, that all the weakness and pain of the rebel angels was the consequence of their sinning ! and Bishop Newton justly adds, that the poet is scarcely ever so far hurried on by the fire of his muse as to forget the main end of all good writing---the recommendation of virtue and religion !

666. *In dismal shade.* One of the Spartans at Thermopylæ, being told that the multitude of Persian arrows would obscure the sun---why then (says he) we shall fight in the *shade* ! but the *shade* here mentioned by the poet, is that of *mountains huri'd to and fro*, producing that *infernal noise* which made almost a *hell of heaven* !

Address to the Son.

Shrin'd in his sanctuary of Heav'n secure,
 Consulting on the sum of things, foreseen
 This tumult, and permitted all, advis'd :
 That his great purpose he might so fulfil, 675
 To honour his anointed Son aveng'd
 Upon his enemies, and to declare
 All pow'r on him transferr'd : whence to his Son
 Th' assessor of his throne he thus began.
 EFFULGENCE of my glory, Son belov'd, 680
 Son in whose face invisible is beheld
 Visibly, what by deity I am,
 And in whose hand what by decree I do,
 Second Omnipotence, two days are past,
 Two days, as we compute the days of Heav'n, 685
 Since Michael and his pow'rs went forth to tame
 These disobedient : sore hath been their fight,
 As likeliest was when two such foes met arm'd :
 For to themselves I left them, and thou know'st,
 Equal in their creation they were form'd, 690
 Save what sin hath impair'd, which yet hath wrought
 Insensibly, for I suspend their doom ;
 Whence in perpetual fight they needs must last

674. *Advis'd*---a participle adverbial, used with elegance, and signifying *designedly*.

679. *Assessor*, from the Latin---or that sits by another---the next in dignity.

681. *Invisible* ; that is, what is *invisible* ; see Rom. i. 20, " The *invisible* things of God are clearly seen ;" and Coloss. i. 15, " The image of the *invisible* God."

691, 692. *Wrought insensibly*---the *manner* in which sin wrought was *insensible*---not the effects.

Father to the Son.

Endless, and no solution will be found :
 War wearied hath perform'd what war can do, 695
 And to disorder'd rage let loose the reins,
 With mountains as with weapons arm'd, which makes
 Wild work in Heav'n, and dang'rous to the main.
 Two days are therefore past, the third is thine ;
 For thee I have ordain'd it, and thus far 700
 Have suffer'd, that the glory may be thine
 Of ending this great war, since none but Thou
 Can end it. Into thee such virtue' and grace
 Immense I have transfus'd, that all may know
 In Heav'n and Hell thy pow'r above compare ; 705
 And this perverse commotion govern'd thus,
 To manifest thee worthiest to be Heir
 Of all things, to be Heir and to be King
 By sacred unction, thy deserved right.
 Go then thou Mightiest in thy Father's might, 710
 Ascend my chariot, guide the rapid wheels
 That shake Heav'n's basis, bring forth all my war,
 My bow and thunder, my almighty arms
 Gird on, and sword upon thy puissant thigh ;
 Pursue these sons of darkness, drive them out 715

695. *What war can do*, &c. Mark the gradations of this contending scene---the first day's fight is with *darts* and *swords*, in imitation of the ancients ; the second with *artillery*, in imitation of the moderns---then, as the giants fought, tearing up the *mountains*, and when *war* hath thus *perform'd what war can do*, the *Son of God* is sent forth for its glorious termination !

710. *Go then thou Mightiest*, &c. See Psal. xlv. 3, "O most mighty ride prosperously," &c.

714. *Puissant thigh*---from the French, signifying strong and powerful.

Son to the Father.

From all Heav'n's bounds into the utter deep :
 There let them learn, as likes them, to despise
 God and Messiah his anointed king.

HE said, and on his Son with rays direct
 Shone full ; he all his Father full express'd 720
 Ineffably into his face receiv'd ;

And thus the filial Godhead answ'ring spake.

O FATHER, O Supreme of heav'nly thrones,
 First, Highest, Holiest, Best, thou always seek'st
 To glorify thy Son, I always thee 725

As is most just ; this I my glory' account,
 My exaltation, and my whole delight,
 That thou in me well pleas'd, declar'st thy will
 Fulfill'd, which to fulfil is all my bliss.

Sceptre and pow'r, thy giving, I assume, 730

And gladlier shall resign, when in the end

Thou shalt be all in all, and I in thee

For ever, and in me all whom thou lov'st :

But whom thou hat'st, I hate, and can put on

Thy terrors, as I put thy mildness on. 735

Image of thee in all things ; and shall soon,

Arm'd with thy might, rid Heav'n of these rebell'd,

To their prepar'd ill mansion driven down,

To chains of darkness, and th' undying worm,

That from thy just obedience could revolt, 740

Whom to obey is happiness entire.

732. *Thou shalt be all in all, &c.* Thus, 1 Cor. xv. 24---28, which concludes -- *that God may be all in all, &c.* Also *I in thee, &c.* alludes to John xvii. "That they all may be one," &c.

737. *Of these rebell'd* -- of these who have rebelled.

Chariot of Deity.

Then shall thy Saints unmix'd, and from th' impure
 Far separate, circling thy holy mount
 Unfeigned Hallelujahs to thee sing,
 Hymns of high praise, and I among them chief. 745

So said, he o'er his sceptre bowing rose
 From the right hand of glory where he sat;
 And the third sacred morn began to shine,
 Dawning through Heav'n: forth rush'd with whirl-
 wind sound

The chariot of paternal Deity, 750
 Flashing thick flames, wheel within wheel undrawn,
 Itself instinct with Spirit, but convoy'd
 By four Cherubic shapes; four faces each
 Had wondrous; as with stars their bodies all
 And wings were set with eyes, with eyes the wheels
 Of beryl, and careering fires between; 756
 Over their heads a crystal firmament,
 Whereon a sapphire throne, inlaid with pure
 Amber, and colours of the show'ry arch.

746. *Bowing rose*---a scene of the same sort with that of Hesiod's Jupiter, going forth against the Titans; though the present is superior in grandeur and dignity.

748. *Third sacred morn*. The poet, by continuing the war for *three* days, and reserving the victory upon the *third* for the Messiah, plainly alludes to the circumstances of his death and resurrection.

759. *Show'ry arch*. This description of Messiah's chariot is formed upon the first chapter of Ezekiel---a prophet who, as Grotius observes, has much in him of Homer's spirit in the poetical parts of his prophecy. The *beryl* is a precious stone of a sea-green colour. *Carreering* fires are lightnings darting out by fits, a metaphor taken from the running in tilts. *Sapphire*, a precious stone of a blue colour---and the *show'ry arch* is evidently the rainbow.

Exaltation of the Messiah.

He in celestial panoply all arm'd 760
 Of radiant Urim, work divinely wrought,
 Ascended ; at his right hand Victory
 Sat eagle-wing'd ; beside him hung his bow
 And quiver with three-bolted thunder stor'd,
 And from about him fierce effusion roll'd 765
 Of smoke and bickering flame and sparkles dire :
 Attended with ten thousand thousand Saints,
 He onward came, far off his coming shone ;
 And twenty thousand (I their number heard)
 Chariots of God, half on each hand were seen : 770
 He on the wings of Cherub rode sublime
 On the crystaline sky, in sapphire thron'd,
 Illustrious far and wide, but by his own
 First seen ; them unexpected joy surpris'd,
 When the great ensign of Messiah blaz'd 775
 Aloft by Angels borne, his sign in Heav'n ;
 Under whose conduct Michael soon reduc'd
 His army circumfus'd on either wing,

761. *Radiant Urim.* The *Urim* and *Thummim* were something in Aaron's breast-plate, concerning which commentators are by no means agreed---but the word *Urim*, in Hebrew, signifies *light*, and *Thummim*, perfection---hence the epithet *radiant* is applied with great propriety.

766. *Bickering*--- fighting, and thence destroying---a term supposed to be derived from the Welch language ; Psal. xviii. and viii. may be consulted for further illustration.

767. *Ten thousand*, &c. Jude xiv. " Behold the Lord," &c. also Psal. lxxviii. 17, " The chariots of God," &c.

771. *Cherub.* Psal. xviii. 10, " He rode upon a cherub," &c.

776. *His sign*, probably the cross.

 Envy of the rebellious Angels.

Under their head embodied all in one.
 Before him pow'r divine his way prepar'd ; 780
 At his command th' uprooted hills retir'd
 Each to his place ; they heard his voice, and went
 Obsequious ; Heav'n his wonted face renew'd,
 And with fresh flow'rets hill and valley smil'd.
 This saw his hapless foes, but stood obdur'd, 785
 And to rebellious fight rallied their Powers
 Insensate, hope conceiving from despair.
 In heav'nly Spi'rits could such perverseness dwell ?
 But to convince the proud what signs avail,
 Or wonders move th' obdurate to relent ? 790
 They harden'd more by what might most reclaim,
 Grieving to see his glory, at the sight
 Took envy ; and aspiring to his height,
 Stood re-embattled fierce, by force or fraud
 Weening to prosper, and at length prevail 795
 Against God and Messiah, or to fall
 In universal ruin last ; and now
 To final battle drew, disdaining flight,
 Or faint retreat ; when the great Son of God
 To all his host on either hand thus spake. 800
 STAND still in bright array, ye Saints, here stand

779. *Under their head.* See Coll. i. 18, "He is the head of the body."

784. *Valley smil'd*---a striking illustration of the divine goodness.

795. *Weening*---to think, imagine, or fancy.

797. *In universal ruin last.* Some read, *at last* ; but, in Dr. Bentley's edition, it is *lost*, which he introduces without any note, as if it were printed so in all former editions.

Speech of the Son of God.

Ye angels arm'd ; this day from battle rest ;
 Faithful hath been your warfare, and of God
 Accepted fearless in his righteous cause,
 And as ye have receiv'd, so have ye done 805
 Invincibly ; but of this cursed crew
 The punishment to other hand belongs ;
 Vengeance is his, or whose he sole appoints :
 Number to this day's work is not ordain'd
 Nor multitude ; stand only and behold 810
 God's indignation on these Godless pour'd
 By me ; not you but me they have despis'd,
 Yet envied ; against me is all their rage,
 Because the Father, t' whom in Heav'n supreme
 Kingdom and pow'r and glory appertains, 815
 Hath honour'd me according to his will.
 Therefore to me their doom he hath assign'd ;
 That they may have their wish, to try with me
 In battle which the stronger proves, they all,
 Or I alone against them, since by strength 820
 They measure all, of other excellence
 Not emulous, nor care who them excels ;
 Nor other strife, with them do I vouchsafe.
 So spake the Son, and into terror chang'd
 His count'nance too severe to be beheld, 825
 And full of wrath bent on his enemies.
 At once the Four spread out their starry wings

808. *Vengeance is his.* See Deut. xxxii. 35, "To me belongeth vengeance;" also Rom. xii. 19, "*Vengeance is mine, I will repay it saith the Lord.*"

827. *At once the four, &c.* Whenever Milton mentions the four
s 2

 Rebel Host defeated.

With dreadful shade contiguous, and the orbs
 Of his fierce chariot roll'd, as with the sound
 Of torrent floods, or of a numerous host. 830
 He on his impious foes right onward drove,
 Gloomy as night; under his burning wheels
 The steady empyrean shook throughout,
 All but the throne itself of God ! Full soon
 Among them he arriv'd, in his right hand 835
 Grasping ten thousand thunders, which he sent
 Before him, such as in their souls infix'd
 Plagues; they astonish'd all resistance lost,
 All courage; down their idle weapons dropt:
 O'er shields and helms and helmed heads he rode 840
 Of Thrones and mighty Seraphim prostrate,
 That wish'd the mountains now might be again
 Thrown on them as a shelter from his ire.
 Nor less on either side tempestuous fell
 His arrows, from the fourfold-visag'd Four 845
 Distinct with eyes, and from the living wheels
 Distinct alike with multitude of eyes;
 One spirit in them rul'd, and every eye

cherubim and the Messiah's chariot--he still copies from Ezekiel's vision.

832. *Gloomy as night.* Pope makes use of these very words in his translation of Homer.

833. *Empyrean shook.* Thus Job xxvi. 11, "The pillars of Heaven tremble and are astonished at his reproof."

842. *Wish'd the mountains---*very applicable here as they had been overwhelmed with mountains. What was so terrible before they wished as a *shelter* now. See Rev. vi. 16, "They said to the mountains, Fall on us," &c.

 Fall of the rebel Host.

Glar'd lightning, and shot forth pernicious fire
 Among th' accurs'd, that wither'd all their strength,
 And of their wonted vigour left them drain'd, 851
 Exhausted, spiritless, afflicted, fall'n.
 Yet half his strength he put not forth, but check'd
 His thunder in mid-volley ; for he meant
 Not to destroy, but root them out of Heaven : 855
 The overthrown he rais'd, and as a herd
 Of goats or timorous flock together throng'd
 Drove them before him thunder-struck, pursu'd
 With terrors and with furies to the bounds
 And crystal wall of Heav'n, which opening wide, 860
 Roll'd inward, and a spacious gap disclos'd
 Into the wasteful deep ; the monstrous sight
 Struck them with horror backward, but far worse
 Urg'd them behind ; headlong themselves they threw
 Down from the verge of Heav'n ; eternal wrath 865
 Burnt after them to the bottomless pit.

HELL heard th' unsufferable noise, Hell saw
 Heav'n ruining from Heav'n, and would have fled
 Affrighted ; but strict fate had cast too deep

853. *Half his strength he put not forth.* This suggestion of the divine forbearance might have been taken from Psal. lxxviii. 38, " But he being full of compassion," &c.

859. *With terrors, &c.* See Job. vi. 4, " The *terrors* of God do set themselves in array against me."

866. *Burnt after them, &c.* The uncommon measure of this verse is full of expression.

868. *Ruining from Heaven*---here, *ruining* is used after the Italian sense, and means *falling headlong*---an idea replete with force in this connection.

 Return of the Son of God.

Her dark foundations, and too fast had bound. 870
 Nine days they fell ; confounded Chaos roar'd,
 And felt tenfold confusion in their fall
 Through his wild anarchy, so huge a rout
 Incumber'd him with ruin : Hell at last
 Yawning receiv'd them whole, and on them clos'd ;
 Hell their fit habitation fraught with fire 876
 Unquenchable, the house of woe and pain.
 Disburden'd Heaven rejoic'd, and soon repair'd
 Her mural breach, returning whence it roll'd.
 Sole victor from th' expulsion of his foes 880
 Messiah his triumphal chariot turn'd :
 To meet him all his Saints, who silent stood
 Eye-witnesses of his almighty acts,
 With jubilee advanc'd ; and as they went,
 Shading with branching palm, each order bright, 885
 Sung triumph, and him sung victorious King,
 Son, Heir, and Lord, to him dominion given,
 Worthiest to reign : he celebrated rode
 Triumphant through mid Heav'n, into the courts
 And temple of his mighty Father thron'd 890

871. *Nine days.* Poets are fond of the number *nine* and *three*---thus they have *three* graces and *nine* muses.

874. *Incumber'd*, after the Italian sense, implying the utmost embarrassment and confusion.

879. *Returning*---to be joined in construction with *heaven*, and not with *breach* ; the meaning is, *heaven repaired her mural breach*, and *returned whence it rolled*.

888. *Worthiest.* Rev. iv. 11, "Thou art worthy O Lord to receive," &c. thus making the angels sing the same song that St. John heard them sing in his vision.

Angel cautions Adam.

On high ; who into glory him receiv'd,
Where now he sits at the right hand of bliss.

Thus measuring things in Heav'n by things on earth,
At thy request, and that thou may'st beware
By what is past, to thee I have reveal'd 895

What might have else to human race been hid ;

The discord which befel, and war in Heaven

Among th' angelic Pow'rs, and the deep fall

Of those too high aspiring, who rebell'd

With Satan ; he who envies now thy state, 900

Who now is plotting how he may seduce

Thee from all obedience, that with him

Bereav'd of happiness thou may'st partake

His punishment, eternal misery ;

Which would be all his solace and revenge, 905

As a despite done against the most High,

Thee once to gain companion of his woe.

But listen not to his temptations, warn

Thy weaker ; let it profit thee to' have heard

893. *Thus measuring, &c.* here mentioned by way of apology for the bold fictions occurring in this book which, though some might censure, yet are to be ranked among the genuine beauties of poetry.

900. *He who envies ;* that is, *he* it is *who envies thy state* or condition.

909. *Thy weaker,* as St. Peter calls the wife *the weaker vessel*.

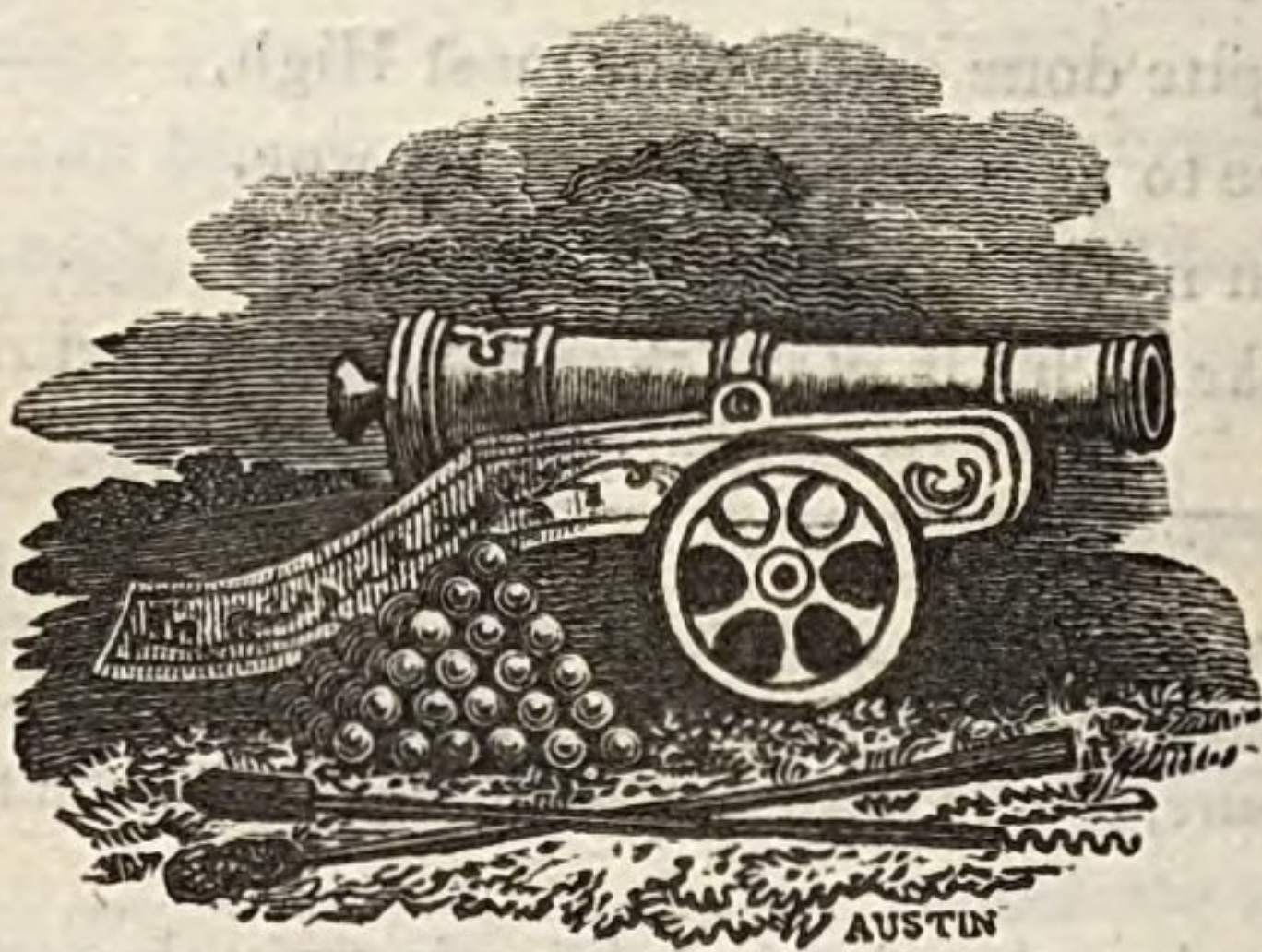
We here close our notes, with begging the reader to mark the art of the poet in descending from the sublimity displayed throughout the former part of this book, down to prosaic language and numbers!---thus at once imparting a degree of simplicity and majesty, for which the poem has been so justly distinguished. It has been

Angel cautions Adam.

By terrible example the reward 910
Of disobedience ; firm they might have stood,
Yet fell ; remember, and fear to transgress !

compared to the descent of the lark from amidst the clouds---and
is indeed the subject of general admiration.

END OF BOOK VI.



PARADISE LOST.

BOOK. VII.



Up he rode
 Follow'd with acclamation and the sound
 Symphonious of Ten thousand harps that tun'd
 Angelic harmonies:

ARGUMENT.

RAPHAEL, at the request of Adam, relates how and wherefore this world was first created ; that God, after the expelling of Satan and his angels out of heaven, declared his pleasure to create another world, and other creatures to dwell therein ; sends his Son with glory and attendance of angels to perform the work of creation in six days : the angels celebrate with hymns the performance thereof, and his re-ascension into heaven.

Urania invoked.

BOOK VII.

DESCEND from Heav'n, Urania, by that name
 If rightly thou art call'd, whose voice divine
 Following, above th' Olympian hill I soar,
 Above the flight of Pegasean wing.
 The meaning, not the name I call : for thou 5
 Nor of the Muses nine, nor on the top
 Of old Olympus dwell'st, but heav'nly born,
 Before the hills appear'd, or fountain flow'd,
 Thou with eternal wisdom didst converse,
 Wisdom thy sister, and with her didst play 10
 In presence of th' Almighty Father, pleas'd

1. *Urania*, from the Greek, meaning *heavenly*; and here the poet very properly invokes the *heavenly muse*, as his subject now leads him from heaven to earth.

3, 4. *Olympian hill*; a mountain of Thessaly in Greece celebrated for the seat of the muses; and *Pegasean*, from Pegasus, the winged horse, generated from the blood of Medusa---when poets therefore soar high, they are said to be carried on *Pegasean wing*. Milton meant to suggest that his subject was more sublime than the loftiest flights of the heathen poets.

8. *Before the hills*, &c. referring to Prov. viii. 24, xxv. 30, "Before the mountains were settled," &c.

Descent of the Poet.

With thy celestial song. Up led by thee
 Into the Heav'n of Heav'ns I have presum'd,
 An earthly guest, and drawn empyreal air,
 Thy temp'ring ; with like safety guided down 15
 Return me to my native element :
 Lest from this flying steed unrein'd, (as once
 Bellerophon, though from a lower clime)
 Dismounted, on th' Aleian field I fall
 Erroneous there to wander and forlorn. 20
 Half yet remains unsung, but narrower bound
 Within the visible diurnal sphere ;
 Standing on earth, nor rapt above the pole,
 More safe I sing with mortal voice, unchang'd
 To hoarse or mute, though fall'n on evil days, 25

15. *Thy temp'ring* ; some read *thee tempering*---alluding to the difficulty of respiration on high mountains ; as if this *empyreal air* was too pure and fine for him, but the heavenly muse tempered and qualified it so as to make him capable of breathing in it.

18. *Bellerophon*, son of Glaucus ; who, attempting vain-gloriously to mount up to heaven on the winged horse Pegasus fell---and wandered in the *Aleian* plains till he died.

21. *Half yet remains unsung*. The episode has two parts, the war in heaven, and the new creation ; the one was sung---and the other remained *unsung*, and he is now entering upon it.

25. *Though fall'n on evil days*, &c. This repetition and turn of the words is very beautiful, containing a lively picture of the poet's wretched condition. The *dangers* allude to his being obnoxious to government, and having a world of enemies among the royal party, he was obliged to live much alone, and in privacy : and what strength of mind was it (says Bishop Newton) that could not only support him under the weight of these misfortunes, but enable him to soar to such heights as no human genius has ever before attained!

Prayer for Safety.

On evil days though fall'n, and evil tongues ;
 In darkness, and with dangers compass'd round,
 And solitude ; yet not alone, while thou
 Visit'st my slumbers nightly, or when morn
 Purples the east ; still govern thou my song, 30
 Urania, and fit audience find, though few.
 But drive far off the barbarous dissonance
 Of Bacchus and his revelers, the race
 Of that wild rout that tore the Thracian bard
 In Rhodope, where woods and rocks had ears 35
 To rapture, till the savage clamour drown'd
 Both harp and voice ; nor could the Muse defend
 Her son. So fail not thou, who thee implores ;
 For thou art heav'nly, she an empty dream.
 SAY Goddess, what ensu'd when Raphael, 40
 The affable Arch-Angel, had forewarn'd
 Adam by dire example to beware
 Apostacy, by what befel in Heaven
 To those apostates, lest the like befall
 In Paradise to Adam or his race, 45
 Charg'd not to touch the interdicted tree,
 If they transgress, and slight that sole command,
 So easily obey'd amid the choice
 Of all tastes else to please their appetite,

33. *Of Bacchus, &c.* An oblique satire on the dissoluteness of Charles II. and his court.

34, 35. *Thracian bard, &c.*---alluding to Orpheus, a poet who, though he charmed woods and rocks, yet was torn to pieces by the Bacchanalian women on *Rhodope*, a mountain of Thrace, nor could the muse *Calliope*, his mother, defend him. The government, however, to their praise, suffered Milton to live and die unmolested.

Curiosity of Adam.

Though wand'ring. He with his consorted Eve 50
 The story heard attentive, and was fill'd
 With admiration and deep muse, to hear
 Of things so high and strange, things to their thought
 So unimaginable as hate in Heav'n,
 And war so near the peace of God in bliss 55
 With such confusion: but the evil soon
 Driv'n back redounded as a flood on those
 From whom it sprung, impossible to mix
 With blessedness. Whence Adam soon repeal'd
 The doubts that in his heart arose: and now 60
 Led on, yet sinless, with desire to know
 What nearer might concern him, how this world
 Of Heav'n and Earth conspicuous first began,
 When, and whereof created, for what cause,
 What within Eden or without was done 65
 Before his memory, as one whose drought
 Yet scarce allay'd still eyes the current stream,
 Whose liquid murmur heard new thirst excites,
 Proceeded thus to ask his heav'nly guest.

GREAT things, and full of wonder in our ears, 70
 Far differing from this world, thou hast reveal'd,

50. *Consorted Eve*---from *consort*, which wants no explanation.

59. *Repeal'd*---some say it should be *repelled*; but it is remarked by Bishop Pearce, that as a *law* is said to be *repealed* when an end is put to its force and effect---so when *doubts* are at an end they may be said to be *repealed*.

70. *Great things, &c.* Adam's speech, thus desiring an account of what had passed before the creation, possesses peculiar solemnity.

 Queries of Adam.

Divine interpreter, by favour sent
 Down from the empyrean to forewarn
 Us timely' of what might else have been our loss,
 Unknown, which human knowledge could not reach :
 For which to th' infinitely Good we owe 76
 Immortal thanks, and his admonishment
 Receive with solemn purpose to observe
 Immutably his sov'reign will, the end
 Of what we are. But since thou hast vouchsaf'd 80
 Gently for our instruction to impart
 Things above earthly thought, which yet concern'd
 Our knowing, as to highest wisdom seem'd,
 Deign to descend now lower, and relate
 What may no less perhaps avail us known, 85
 How first began this Heav'n which we behold
 Distant so high, with moving fires adorn'd
 Innumerable, and this which yelds or fills
 All space ; the ambient air wide interfus'd
 Embracing round this florid earth, what cause 90
 Mov'd the Creator in his holy rest
 Through all eternity so late to build
 In Chaos, and the work begun, how soon
 Absolv'd, if unforbid thou may'st unfold

72. *Divine interpreter.* Virgil has given Mercury this appellation.

79. *The end, &c.* Thus we read Rev. iv. 11, "Thou hast created all things, and for thy pleasure they are and were created."

89. *Ambient air*---what surrounds and encompasses---alluding to that property of the air which philosophers denominate its *fluidity*.

94. *Absolv'd* from the Latin *absolutus*---finished, completed, perfected.

 Angel's Reply.

What we, not to explore the secrets ask 95
 Of this eternal empire, but the more
 To magnify his works, the more we know.
 And the great light of day yet wants to run
 Much of his race though steep: suspense in Heaven,
 Held by thy voice, thy potent voice, he hears, 100
 And longer will delay to hear thee tell
 His generation, and the rising birth
 Of nature from the unapparent deep:
 Or if the star of evening and the moon
 Haste to thy audience, night with her will bring 105
 Silence, and sleep list'ning to thee will watch,
 Or can we bid his absence, till thy song
 End, and dismiss thee ere the morning shine.

THUS Adam his illustrious guest besought:
 And thus the Godlike Angel answer'd mild. 110
 This also thy request with caution ask'd
 Obtain: though to recount almighty works
 What words or tongue of Seraph can suffice,
 Or heart of man suffice to comprehend?

98. *And the great light, &c.* Mr. Thyer is of opinion, that in this and the following lines, there is not a greater instance of our author's exquisite skill in the art of poetry.

101. *Delay*---as the sun stood still at the voice of Joshua, well might Milton suppose the sun to *delay*---*suspended in heaven*---to *hear the angel tell his generation!*

103. *Unapparent*---where nothing was to be seen, according to Gen. i. 2, "Darkness was upon the face of the deep."

110. *And thus the godlike angel.* Mr. Addison observes, that the encouragement here given by the angel to our first parents, in a modest pursuit after knowledge, with the causes which he assigns for the creation of the world, are just and beautiful.

Knowledge commended.

Yet what thou can'st attain, which best may serve 115
 To glorify the Maker, and infer
 Thee also happier, shall not be withheld
 Thy hearing, such commission from above
 I have receiv'd, to answer thy desire
 Of knowledge within bounds ; beyond abstain 120
 To ask, nor let thine own inventions hope
 Things not reveal'd, which th' invisible King,
 Only omniscient, hath suppress'd in night,
 To none communicable in Earth or Heaven :
 Enough is left besides to search and know. 125
 But knowledge is as food, and needs no less
 Her temp'rance over appetite, to know
 Or measure what the mind may well contain ;
 Oppresses else with surfeit, and soon turns
 Wisdom to folly', as nourishment to wind. 130
 Know then, that after Lucifer from Heaven
 (So call him, brighter once amidst the host
 Of Angels, than that star the stars among)
 Fell with his flaming legions through the deep
 Into his place, and the great Son return'd 135
 Victorious with his Saints, th' omnipotent

116. *Infer*, &c. and by *inference* make thee happier.

121. *Inventions*, &c. Milton may here allude to Eccles. vii. 20, "They have sought out many *inventions*," or reasonings, according to most commentators. See also Psal. cvi. 29---38.

122. *Invisible King*---as God is styled 1 Tim. i. 17, *the invisible king* ; so this is the most proper epithet that could have been employed here, when he is speaking of *things not revealed*.

135. *Into his place*. Thus, Acts i. 25, Judas is said to go to *his own place*.

Father addresses the Son.

Eternal Father from his throne beheld
 Their multitude, and to his Son thus spake.

At least our envious foe hath fail'd, who thought
 All like himself rebellious, by whose aid 140
 This inaccessible high strength, the seat
 Of deity supreme, us dispossess'd,
 He trusted to have seiz'd, and into fraud
 Drew many, whom their place knows here no more ;
 Yet far the greater part have kept, I see, 145
 Their station, Heav'n yet populous retains
 Number sufficient to possess her realms
 Though wide, and this high temple to frequent
 With ministeries due and solemn rites :
 But lest his heart exalt him in the harm 150
 Already done, to have dispeopled Heaven,
 My damage fondly deem'd, I can repair
 That detriment, if such it be to lose
 Self-lost, and in a moment will create
 Another world, out of one man a race 155
 Of men innumerable, there to dwell,
 Not here, till by degrees of merit rais'd
 They open to themselves at length the way
 Up hither, under long obedience try'd,
 And Earth be chang'd to Heav'n, and Heav'n to Earth,
 One kingdom, joy and union without end. 161

143. *Fraud.* By this term Milton is here supposed not to have meant only deceit, but also the misfortune or misery with which it is generally attended.

160. *Earth be chang'd to heav'n*--by means of *obedient* creatures, and *heaven to earth* by being so amply fill'd with its inhabitants.

Address of the Father.

Meanwhile inhabit lax, ye Pow'rs of Heaven,
 And thou my word, begotten Son, by thee
 This I perform, speak thou, and be it done :
 My overshadowing Spi'rit and might with thee 165
 I send along ; ride forth, and bid the deep
 Within appointed bounds be Heav'n and Earth,
 Boundless the deep, because I am who fill
 Infinitude, nor vacuous the space.
 Though I uncircumscrib'd myself retire, 170
 And put not forth my goodness which is free
 To act or not, necessity and chance
 Approach not me, and what I will is fate.
 So spake th' Almighty, and to what he spake
 His Word, the filial Godhead, gave effect. 175
 Immediate are the acts of God, more swift
 Than time or motion, but to human ears
 Cannot without process of speech be told,
 So told as earthly notion can receive.
 Great triumph and rejoicing was in Heaven, 180
 When such was heard declar'd th' Almighty's will ;
 Glory they sung to the most High, good will

162. *Inhabit lax*---or dwell more at large.

165. *My overshadowing Spi'rit*. Thus, Luke i. 35, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."

168. *Boundless the deep*, &c. The sense is---the deep is boundless, but the space contained in it is not vacuous or empty, because there is an infinitude and I fill it.

182. *Glory they sung*, &c. See Luke ii. 14, "Glory to God in the highest," &c. Dr. Bentley proposes an emendation in these lines ---to God most high---which Bishop Newton deems a real improvement.

Expedition of the Son.

To future men, and in their dwellings peace :
 Glory to him whose just avenging ire
 Had driven out the ungodly from his sight 185
 And th' habitations of the just ; to him
 Glory and praise, whose wisdom had ordain'd
 Good out of evil to create, instead
 Of Spi'rits malign a better race to bring
 Into their vacant room, and thence diffuse 190
 His good to worlds and ages infinite.
 So sang the Hierarchies : meanwhile the Son
 On his great expedition now appear'd,
 Girt with omnipotence, with radiance crown'd
 Of majesty divine ; sapience and love 195
 Immense, and all his Father in him shone.
 About his chariot numberless were pour'd
 Cherub and Seraph, Potentates and Thrones,
 And Virtues, winged Spi'rits and chariots wing'd
 From th' Armoury of God, where stand of old 200
 Myriads between two brazen mountains lodg'd
 Against a solemn day, harness'd at hand,
 Celestial equipage ; and now came forth
 Spontaneous, for within them Spirit liv'd,
 Attendant on their Lord : Heav'n open'd wide 205

186. *To him, &c.* Mark the beautiful turn of the words in verse 184---*glory to him, &c.* and here---*to him glory and praise !*

192. *Hierarchies*, from the Greek---orders of holy beings.

195. *Sapience*, or wisdom ; the word is often used in poetry.

201. *Brazen mountains*---taken from Zechariah vi. 1, " And behold there came four chariots out from between two mountains, and the mountains were mountains of brass.

Eloquent Address.

Her ever-during gates, harmonious sound
 On golden hinges moving, to let forth
 The King of Glory in his powerful Word
 And Spirit coming to create new worlds.
 On heav'nly ground they stood, and from the shore
 They view'd the vast immeasurable abyss 211
 Outrageous as a sea, dark, wasteful, wild,
 Up from the bottom turn'd by furious winds
 And surging waves, as mountains, to assault
 Heav'n's height, and with the centre mix the pole. 215
 SILENCE, ye troubled waves, and thou deep, peace,
 Said then th' omnific Word, your discord end :
 Nor stay'd, but on the wings of Cherubim
 Uplifted in paternal glory rode
 Far into chaos, and the world unborn ; 220
 For Chaos heard his voice : him all his train
 Follow'd in bright procession to behold
 Creation, and the wonders of his might.
 Then stay'd the fervid wheels, and in his hand
 He took the golden compasses, prepar'd 225

206. *Harmonious sound, &c.*---gates moving sound on hinges. The reader will remember, that in Book II. verse 881---the *infernal doors* had no such harmony---they *grated harsh thunder*.

211. *They view'd, &c.* Addison justly says, that he does not know any thing in the whole poem more sublime than this description where the Messiah is represented at the head of his angels---as looking down into chaos calming its confusion, riding into the midst of it, and drawing the first outline of the creation.

225. *He took the golden compasses.* Thus, in Prov. viii. 27, "When he prepared the heavens I was there--when he set a compass upon the face of the deep." Plato somewhere calls the supreme Being---*the divine Geometrician !*

 Creation of Light.

In God's eternal store, to circumscribe
 This universe, and all created things :
 One foot he center'd, and the other turn'd
 Round through the vast profundity obscure,
 And said, Thus far extend, thus far thy bounds, 230
 This be thy just circumference, O world !
 Thus God the Heav'n created, thus the Earth,
 Matter uniform'd and void : Darkness profound
 Cover'd th' abyss : but on the wat'ry calm
 His brooding wings the Spi'rit of God outspread, 235
 And vital virtue' infus'd, and vital warmth
 Throughout the fluid mass, but downward purg'd
 The black tartareous cold infernal dregs
 Adverse to life : then founded, then conglob'd
 Like things to like, the rest to several place 240
 Disparted, and between spun out the air,
 And Earth self-balanc'd on her centre hung.

LET there be light, said God, and forthwith light
 Ethereal, first of things, quintessence pure
 Sprung from the deep, and from her native east 245
 To journey through the airy gloom began,

232. *Thus God the heav'ns, &c.* It is worthy of observation---how exactly Milton copies Moses in his account of the creation. Indeed this *seventh* book has been for this reason denominated---the *first* chapter of *Genesis* paraphrased.

239. *Then founded, then conglob'd* ; that is, he caused them to assemble and associate together. The psalmist says, lxxxix. 11, " As for the world and the fulness thereof--thou hast *founded* them.

242. *Earth self-balanc'd*---an idea derived from Ovid's writings.

243. *Let there be light, &c.* Gen, i. 3, " And God said *let there be light,*" &c.---the passage which Longinus so much admired for its sublimity.

Firmament made.

Spher'd in a radiant cloud, for yet the sun
 Was not ; she in a cloudy tabernacle
 Sojourn'd the while. God saw the light was good ;
 And light from darkness by the hemisphere 250
 Divided : light the day, and darkness night
 He nam'd. Thus was the first day ev'n and morn :
 Nor past uncelebrated, nor unsung
 By the celestial quires, when orient light
 Exhaling first from darkness they beheld ; 255
 Birth-day of Heav'n and Earth ; with joy and shout
 The hollow universal orb they fill'd,
 And touch'd their golden harps, and hymning prais'd
 God and his works, Creator him they sung,
 Both when first evening was, and when first morn.
 AGAIN, God said, Let there be firmament 261
 Amid the waters, and let it divide
 The waters from the waters : and God made
 The firmament, expanse of liquid, pure,
 Transparent, elemental air, diffus'd 265
 In circuit to the uttermost convex
 Of this great round : partition firm and sure,

248. *Cloudy tabernacle*---alluding to the glory of the Lord sojourning in the tabernacle before a more glorious temple was built for his fix'd habitation.

256. *With joy and shout*, as in Job. xxxviii. 4--7, "The morning stars sang together, and all the sons of God shouted for joy."

261. *Again, God said*. When the poet makes God speak he adheres closely to the words of scripture, Gen. i. 6, but when he says that *God made the firmament*, he then explains what is meant by firmament.

267. *Partition firm and sure*---for its certainty, not solidity.

Land and Sea made.

The waters underneath from those above
 Dividing: for as earth, so he the world
 Built on circumfluous waters calm, in wide 270
 Crystalline ocean, and the loud misrule
 Of Chaos far remov'd, lest fierce extremes
 Contiguous might distemper the whole frame:
 And Heav'n he nam'd the firmament: so even
 And morning chorus sung the second day. 275
 THE earth was form'd, but in the womb as yet
 Of waters, embryo immature involv'd,
 Appear'd not: over all the face of earth
 Main ocean flow'd, not idle, but with warm
 Prolific humour soft'ning all her globe, 280
 Fermented the great mother to conceive,
 Sate with genial moisture, when God said,
 Be gather'd now ye waters under Heaven
 Into one place, and let dry land appear.
 Immediately the mountains huge appear 285
 Emergent, and their broad bare backs upheave
 Into the clouds, their tops ascend the sky:
 So high as heav'd the tumid hills, so low

271. *Crystalline ocean*, by its clearness resembling water.

274. *And heav'n*. In scripture there are *three* heavens; the *first* is the air, wherein the clouds move and the birds fly, the *second* is the starry heaven, and the *third* is the habitation of the angels, and the seat of God's glory---Milton is here speaking of the *first* heaven, as he mentions the others in other places.

283. *Be gather'd*, &c. Again copied from Moses exactly---*it was so*, is very short in Moses, but Milton enlarges upon it---for the sentiment admitted of some fine strokes of poetry.

285. *Immediately the mountains*, &c. The verse seems to rise with the rising mountains, and to sink again with the falling waters!

 Vegetables produced.

Down sunk a hollow bottom broad and deep,
 Capacious bed of waters : thither they 290
 Hasted with glad precipitance, uproll'd
 As drops on dust conglobing from the dry ;
 Part rise in crystal wall, or ridge direct,
 For haste ; such flight the great command impress'd
 On the swift floods : as armies at the call 295
 Of trumpet (for of armies thou hast heard)
 Troop to their standard, so the wat'ry throng,
 Wave rolling after wave, where wave they found,
 If steep, with torrent rapture, if through plain,
 Soft-ebbing ; nor withstood them rock or hill, 300
 But they or under ground, or circuit wide
 With serpent error wand'ring, found their way,
 And on the washy ooze deep channels wore ;
 Easy, ere God had bid the ground be dry,
 All but within those banks, where rivers now 305
 Stream, and perpetual draw their humid train.
 The dry land earth, and the great receptacle
 Of congregated waters he call'd seas :
 And saw that it was good, and said, Let th' earth
 Put forth the verdant grass, herb yielding seed, 310
 And fruit-tree yielding fruit after her kind,
 Whose seed is in herself upon the earth.
 He scarce had said, when the bare earth, till then

303. *On the washy ooze, &c.* The earth just emerged from the waters was one great washy ooze ; that is, composed of slime and mud.

307. *The dry land, &c.* Here are again the words of Moses, Gen. i. 10, 11, " And God called *the dry land,*" &c. But when Milton comes to the descriptive part he then opens a fine vein of poetry.

 Variety of Vegetation.

Desert and bare, unsightly, unadorn'd,
 Brought forth the tender grass, whose verdure clad
 Her universal face with pleasant green, 316
 Then herbs of every leaf, that sudden flow'r'd
 Opening their various colours, and made gay
 Her bosom smelling sweet : and these scarce blown,
 Forth flourish'd thick the clust'ring vine, forth crept
 The smelling gourd, up stood the corny reed 321
 Embattled in her field, and th' humble shrub,
 And bush with frizzled hair implicit : last
 Rose as in dance the stately trees, and spread
 Their branches hung with copious fruit, or gemm'd 325
 Their blossoms : with high woods the hills were crown'd
 With tufts the valleys, and each fountain side,
 With borders long the rivers : that earth now
 Seem'd like to Heav'n, a seat where Gods might dwell,
 Or wander with delight, and love to haunt 330
 Her sacred shades : though God had yet not rain'd
 Upon the earth, and man to till the ground
 None was, but from the earth a dewy mist
 Went up, and water'd all the ground, and each
 Plant of the field, which ere it was in th' earth 335
 God made, and every herb, before it grew

321. *The smelling gourd.* Dr. Bentley reads *swelling*, and Bishop Newton has for various reasons approved of the emendation.

325, 326. *Gemm'd their blossoms* ; that is, according to the Latin, whence *gemm'd* is derived---put forth their blossoms.

331. *God had yet not rain'd, &c.*---not taken from the *first* chapter of Genesis, but from the second, verse 4, 5, 6. The poet was studious to weave in all that Moses had written of the creation

Sun and Moon created.

On the green stem ; God saw that it was good :
 So ev'n and morn recorded the third day.

AGAIN th' Almighty spake, Let there be lights
 High in th' expanse of Heaven to divide 340
 The day from night ; and let them be for signs,
 For seasons, and for days, and circling years,
 And let them be for lights as I ordain
 Their office in the firmament of Heaven
 To give light on the earth ; and it was so. 345
 And God made two great lights, great for their use
 To Man, the greater to have rule by day,
 The less by light altern ; and made the stars,
 And set them in the firmament of Heaven
 To illuminate the earth, and rule the day 350
 In their vicissitude, and rule the night,
 And light from darkness to divide. God saw,
 Surveying his great work, that it was good :
 For of celestial bodies first the sun
 A mighty sphere he fram'd, unlightsome first, 355

338. *Recorded*---celebrated---caused to be remembered.

339. *Let there be lights, &c.* Gen. i. 14, 15, " And God said, *Let there be lights,*" &c. The poet, when he makes the divine Person speak, still keeps close to scripture, but afterwards give scope to his imagination.

346. *God made two great lights, &c.* Gen. i. 16. 17, 18, " The several glories of the heavens make their appearance on the fourth day. *Altern*, or alternate---one after another.

355. *Unlightsome first.* It is probable (says Bishop Newton) that the sun and moon were formed along with the earth on the *first* day, but they were not made complete luminous bodies---they did not shine out in their lustre and glory till the *fourth* day ; the air per-

 Splendour of the Sun.

Though of ethereal mould : the form'd the moon
 Globose, and every magnitude of stars,
 And sow'd with stars the Heav'n thick as a field :
 Of light by far the greater part he took,
 Transplanted from her cloudy 'shrine, and plac'd 360
 In the sun's orb, made porous to receive
 And drink the liquid light, firm to retain
 Her gather'd beams, great palace now of light.
 Hither as to their fountain other stars
 Repairing, in their golden urns draw light, 365
 And hence the morning planet gilds her horns ;
 By tincture or reflection they augment
 Their small peculiar, though from human sight
 So far remote, with diminution seen.
 First in his east the glorious lamp was seen, 370
 Regent of day, and all th' horizon round
 Invested with bright rays, jocund to run
 His longitude through Heav'n's high road ; the grey
 Dawn, and the Pleiades before him danc'd

haps, or atmosphere, not being sufficiently cleared before to transmit their rays to the earth.

358. *Sow'd with stars*, &c.---an extremely elegant allusion.

361. *Porous to receive*, &c. Milton is supposed to have taken this thought from the qualities of the *Bologna stone* which, being placed in the light, will imbibe, and for some time retain it, so as to enlighten a dark place!

372, 373. *Jocund to run his longitude* ; that is, his course from east to west in a straight and direct line---the whole sentiment alludes to Psal. xix. 5, where the *sun* is said *to rejoice as a giant to run his course*.

374. *Pleiades*, or the *seven stars*, in the neck of the constellation Taurus, which rise about the time of the vernal equinox---so that

 Fish and Fowl created.

Shedding sweet influence : less bright the moon, 375
 But opposite in levell'd west was set
 His mirror, with full face borrowing her light
 From him, for other light she needed none
 In that aspect, and still that distance keeps
 Till night, then in the east her turn she shines, 380
 Revolv'd on Heav'n's great axle, and her reign
 With thousand lesser lights dividual holds,
 With thousand thousand stars, that then appear'd
 Spangling the hemisphere : then first adorn'd
 With her bright luminaries that set and rose, 385
 Glad evening and glad morn crown'd the fourth day.

AND God said, Let the waters generate
 Reptile with spawn abundant, living soul ;
 And let fowl fly above the earth, with wings
 Display'd on th' open firmament of Heaven. 390
 And God created the great whales, and each
 Soul living, each that crept, which plenteously
 The waters generated by their kinds,
 And every bird of wing after his kind ;
 And saw that it was good, and bless'd them, saying,
 Be fruitful, multiply, and in the seas 396
 And lakes, and running streams the waters fill ;

the *Pleiades* dancing before the sun at the creation, intimates plainly that the creation was in the spring, according to the common opinion.

375. *Shedding sweet influence*---alluding to Job xxxviii. 31, "Canst thou bind the sweet influences of *Pleiades*?"

387. *And God said, &c.* This, and the eleven following lines are taken almost word for word from Gen. i. 20, 21, 22, *And God said, Let the waters bring forth, &c.*

 Leviathan.

And let the fowl be multiply'd on th' earth.
 Forthwith the sounds and seas, each creek and bay
 With fry innumerable swarm, and shoals 400
 Of fish that with their fins and shining scales
 Glide under the green wave, in sculls that oft
 Bank the mid-sea : part single, or with mate
 Graze, the sea-weed their pasture, and through groves
 Of coral stray, or sporting with quick glance 405
 Show to the sun their wav'd coats dropt with gold,
 Or in their pearly shells at ease, attend
 Moist nutriment, or under rocks their food
 In jointed armour watch ; on smooth the seal,
 And bended dolphins play : part huge of bulk 410
 Wallowing unwieldly', enormous in their gait
 Tempest the ocean : there leviathan,
 Hugest of living creatures, on the deep

402. *Sculls*, or vast multitudes of fish from the Saxon *Sceole*, an assembly. *Bank the mid-sea* ; that is, the shoals of fish were so vast that they appear like mighty banks in the midst of the sea!

404, 405. *Groves of coral*---a marine plant, supposed to grow in forests at the bottom of the sea ; this circumstance, therefore, justifies the poet's expression.

409. *Jointed armour*---the shells of lobsters, &c. and armour resemble one another. Milton is here supposed to have thought of a regiment of horse in the 'civil wars, so completely armed that they were called Sir Arthur Haslerig's *lobsters* !

410. *Bended dolphins*---they only appear bended or crooked as they form an arch by leaping out of the water and instantly dropping into it again! The *seal*, or sea-calf, and the *dolphin* sport on *smooth* seas in calm weather.

412. *Tempest*, from the Italian---disturbed, as by a tempest.

413. *Hugest*, or largest. *Leviathan*, in Job, is believed to be the *crocodile*---but some think it to have been the *whale*, which of the

Variety of Fowl.

Stretch'd like a promontory sleeps or swims,
 And seems a moving land, and at his gills 415
 Draws in, and at his trunk spouts out a sea.
 Meanwhile the tepid caves, and fens and shores
 Their brood as numerous hatch, from th' egg that soon
 Bursting with kindly rupture forth disclos'd
 Their callow young, but feather'd soon and fledge 420
 They summ'd their pens, and soaring th' air sublime
 With clang despis'd the ground, under a cloud
 In prospect; there the eagle and the stork
 On cliffs and cedar tops their eyries build :
 Part loosely wing the region, part more wise 425
 In common, rang'd in figure wedge their way,
 Intelligent of seasons, and set forth
 Their airy caravan high over seas
 Flying, and over lands with mutual wing
 Easing their flight; so steers the prudent crane 430

two the poet has here sublimely described, is matter of uncertainty.

421. *Summ'd their pens*, or feathers, from the Latin *penna*, a feather. In falconry, a hawk is said to be well *summed* when his feathers are grown to their full strength.

422. *Under a cloud*. The ground being shaded by the multitude of birds---seem'd as when a cloud passed over it!

424. *Their eyries*, or their nests. The eagle is mentioned in Job xxxix. 27, 28, "Doth the eagle mount up," &c.

426. *Wedge their way*, &c. According to the best naturalists, several birds of passage fly in the form of a wedge spreading wider and wider!

427. *Intelligent of seasons*. See Jer. viii. 7, "Yea the stork knoweth her appointed times," &c. and *caravan* is usually applied to a body of merchants or pilgrims travelling to a distant country.

Nightingale, Swan, and Cock.

Her annual voyage, borne on winds ; the air
 Floats, as they pass, fann'd with unnumber'd plumes :
 From branch to branch the smaller birds with song
 Solac'd the woods, and spread their painted wings
 Till ev'n, nor then the solemn nightingale 435
 Ceas'd warbling, but all night tun'd her soft lays :
 Others on silver lakes and rivers bath'd
 Their downy breast ; the swan with arched neck
 Between her white wings mantling proudly, rows
 Her state with oary feet : yet oft they quit 440
 The dank, and rising on stiff pennons, tower
 The mid æreal sky : others on ground
 Walk'd firm ; the crested cock whose clarion sounds
 The silent hours, and th' other whose gay train
 Adorns him, colour'd with the florid hue 445
 Of rainbows and starry' eyes. The waters thus
 With fish replenish'd, and the air with fowl,
 Ev'ning and morn solemniz'd the fifth day.

THE sixth, and of creation last arose
 With evening harps and matin, when God said, 450
 Let th' earth bring forth soul living in her kind,
 Cattle and creeping things, and beast of th' earth,

435. *Solemn nightingale.* Milton's fondness for this little bird is remarkable---having noticed this charming songster no less than *seven* different times in this poem, and also more than once in other parts of his writings.

438. *The swan* is here most picturesquely described! *Mantling*, or spreading. *Pennons*, wings, vulgarly called *pinions*.

450. *When God said, &c.* Here again Milton keeps close to the scriptures. See Gen. i. 24, " And God said, Let the earth bring forth," &c.

Animal Creation.

Each in their kind. The earth obey'd, and straight
 Opening her fertile womb, teem'd at a birth
 Innumerable living creatures, perfect forms, 455
 Limb'd and full grown : out of the ground uprose
 As from his lair the wild beast where he wons
 In forest wild, in thicket, brake, or den ;
 Among the trees in pairs they rose, they walk'd ;
 The cattle in the fields and meadows green : 460
 Those rare and solitary, these in flocks
 Pasturing at once, and in broad herds upsprung.
 The grassy clods now calv'd, now half appear'd
 The tawny lion, pawing to get free
 His hinder parts, then springs, as broke from bonds, 465
 And rampant shakes his brinded mane ; the ounce,
 The libbard, and the tiger, as the mole
 Rising, the crumbled earth above them threw
 In hillocks : the swift stag from under ground
 Bare up his branching head : scarce from his mould
 Behemoth biggest born of earth upheav'd 471

457. *Lair the wild beast where he wons.* The term *lair* or *layer*, from the Saxon, signifying *bed*, and *wons* is an old Saxon word meaning to *dwell* or *inhabit*.

461. *Those---wild beasts ; these---the tame, the cattle.* It is (says Bishop Newton) a signal act of Providence that there are so few of the former sort, and so many of the latter, for the use and service of man.

463 *Grassy clods now calv'd*, or brought forth. This description of the beasts gradually rising out of the earth, has been with Mr. Addison matter of special admiration. Raphael had thus before painted the subject in the vatican at Rome.

467. *Libbard---*a word used by Spenser for *leopard*.

471. *Behemoth biggest born---*supposed to be the *elephant*, all the

 Smaller Animals.

His vastness : fleec'd the flocks and bleating rose,
 As plants : ambiguous between sea and land
 The river horse and scaly crocodile.
 At once came forth whatever creeps the ground, 475
 Insect or worm : those wav'd their limber fans
 For wings and smallest lineaments exact
 In all the liveries deck'd of summer's pride,
 With spots of gold and purple', azure and green :
 These as a line their long dimension drew, 480
 Streaking the ground with sinuous trace ; not all
 Minims of nature ; some of serpent kind,
 Wondrous in length and corpulence, involv'd
 Their snaky folds, and added wings. First crept
 The parsimonious emmet, provident 485
 Of future, in small room large heart inclos'd,
 Pattern of just equality perhaps
 Hereafter, join'd in her popular tribes
 Of commonalty : swarming next appear'd
 The female bee, that feeds her husband drone 490
 Deliciously, and builds her waxen cells
 With honey stor'd : the rest are numberless,
 And thou their natures know'st, and gav'st them names,

words beginning with *b* constitutes a remarkable alliteration ! The numbers are here very expressive.

482. *Minims*, from the Latin *minimus*, very small, and here signifying very small or dwarfish beings.

487. *Pattern of just equality*. Here the poet discovers his principles of government. He commends the *ants* or *emmet*s for living in a republic, as the bees are said to do under a monarchy. What is said of the *female bee* has been sanctioned by the facts of natural history.

Delineation of Man.

Needless to thee repeated ; nor unknown
 The serpent subtlest beast of all the field, 495
 Of huge extent sometimes, with brazen eyes
 And hairy mane terrific, though to thee
 Not noxious, but obedient at thy call.

Now Heav'n in all her glory shone, and roll'd
 Her motions, as the great first Mover's hand 500
 First wheel'd their course ; earth in her rich attire
 Consummate lovely smil'd ; air, water, earth,
 By fowl, fish, beast, was flown, was swum, was walk'd
 Frequent ; and of the sixth day yet remain'd ;
 There wanted yet the master work, the end 505
 Of all yet done ; a creature who not prone
 And brute as other creatures, but indued
 With sanctity of reason, might erect
 His stature, and upright with front serene
 Govern the rest, self-knowing, and from thence 510
 Magnanimous to correspond with Heaven,
 But grateful to acknowledge whence his good
 Descends, thither with heart and voice and eyes
 Directed in devotion, to adore
 And worship God supreme, who made him chief 515
 Of all his works : therefore th' Omnipotent
 Eternal Father (for where is not he
 Present ?) thus to his Son audibly spake.

505. *There wanted yet the master.* Ovid is here remembered and copied with the utmost propriety. In this description of man, the term *prone* is used in the Latin sense, that is---for *looking downward*, a trait by which the brute creation are characteristically distinguished.

 Address of the Father.

LET us make now Man in our image, Man
 In our similitude, and let them rule 520
 Over the fish and fowl of sea and air,
 Beast of the field, and over all the earth,
 And every creeping thing that creeps the ground.
 This said, he form'd thee, Adam, thee, O Man,
 Dust of the ground, and in thy nostrils breath'd 525
 The breath of life ; in his own image he
 Created thee, in the image of God
 Express, and thou becam'st a living soul.
 Male he created thee, but thy consort
 Female for race ; then bless'd mankind, and said, 530
 Be fruitful, multiply, and fill the earth,
 Subdue it, and throughout dominion hold
 Over fish of the sea, and fowl of th' air,
 And every living thing that moves on th' earth.
 Wherever thus created, for no place 535
 Is yet distinct by name, thence, as thou know'st,
 He brought thee into this delicious grove,
 This garden, planted with the trees of God,
 Delectable both to behold and taste ;
 And freely all their pleasant fruit for food 540
 Gave thee ; all sorts are here that all th' earth yields,

519. *Let us make, &c.* Scripture is again closely followed in the formation of man. Gen. i. 26, 27, 28, " And God said, Let us make man," &c.

535. *Wherever thus created, &c.*---implying that man was created in some other place, and afterwards brought into the garden of Eden. The scripture account seems to sanction the idea---see Gen. ii. 8, " The Lord God planted a garden, and there he put the man whom he had formed."

 Creation of Man.

Variety without end ; but of the tree,
 Which tasted works knowledge of good and evil,
 Thou may'st not ; in the day thou eat'st, thou dy'st ;
 Death is the penalty impos'd, beware, 545
 And govern well thy appetite, lest Sin
 Surprise thee, and her black attendant Death !
 HERE finish'd he, and all that he had made
 View'd, and behold all was entirely good ;
 So ev'n and morn accomplish'd the sixth day : 550
 Yet not till the Creator from his work
 Desisting, though unwearied, up return'd,
 Up to the Heav'n of Heav'ns his high abode,
 Thence to behold this new created world
 Th' addition of his empire, how it show'd 555
 In prospect from his throne, how good, how fair,
 Answering his great idea. Up he rode
 Follow'd with acclamation and the sound
 Symphonious of ten thousand harps that tun'd
 Angelic harmonies : the earth, the air 560
 Resounded, (thou remember'st, for thou heard'st)
 The Heav'ns and all the constellations rung,
 The planets in their station list'ning stood,

549. *View'd.* The pause here is remarkable, and admirably expresses the Creator's survey and contemplation of his work. The poet finishes as Moses had done before him, Gen. i. 31, " And God saw every thing that he had made, and behold it was very good ; and the evening and the morning were the sixth day."

551. *Yet not till the Creator, &c.* Addison speaks of this part of the poem as being replete with sublimity.

563. *In their station---*neither going backward or forward, but standing still and keeping the same place in their orbit.

Return of the Creation.

While the bright pomp ascended jubilant.
 Open, ye everlasting gates, they sung, 565
 Open, ye Heav'ns, your living doors; let in
 The great Creator from his work return'd
 Magnificent, his six days' work, a world;
 Open, and henceforth oft; for God will deign
 To visit oft the dwellings of just men 570
 Delighted, and with frequent intercourse
 Thither will send his winged messengers
 On errands of supernal grace. So sung
 The glorious train ascending: he through Heaven,
 That open'd wide her blazing portals, led 575
 To God's eternal house direct the way,
 A broad and ample road, whose dust is gold,
 And pavement stars, as stars to thee appear,
 Seen in the galaxy, that milky-way,
 Which nightly as a circling zone thou seest 580
 Powder'd with stars. And now on earth the seventh
 Evening arose in Eden, for the sun
 Was set, and twilight from the east came on,
 Forerunning night; when at the holy mount
 Of Heav'n's high-seated top, th' imperial throne 585
 Of Godhead, fix'd for ever firm and sure,

565. *Open, ye everlasting gates*---Psal. xxiv. 7, *Lift up your heads, O ye gates, &c.* This hymn was sung when the ark of God was carried up into the sanctuary on Mount Sion.

579. *Galaxy*, or milky-way, an immense assemblage of little stars seen distinctly with a telescope, but too faint and remote to affect the eye individually.

581. *Powder'd with stars.* An expression of this kind occurs in the writings of Chaucer.

 Creation celebrated.

The Filial Pow'r arriv'd, and sat him down
 With his great Father, for he also went
 Invisible, yet staid, (such privilege
 Hath Omnipresence) and the work ordain'd, 590
 Author and end of all things, and from work
 Now resting, bless'd and hallow'd the sev'nth day,
 As resting on that day from all his work,
 But not in silence holy kept; the harp
 Had work, and rested not, the solemn pipe, 595
 And dulcimer, all organs of sweet stop,
 All sounds on fret by string or golden wire
 Temper'd soft tunings intermix'd with voice
 Choral or unison: of incense clouds
 Fuming from golden censers hid the mount. 600
 Creation and the six days' acts they sung,
 Great are thy works, Jehovah, infinite
 Thy pow'r; what thought can measure thee, or tongue
 Relate thee? Greater now in thy return
 Than from the giant angels; thee that day 605
 Thy thunders magnify'd; but to create
 Is greater than created to destroy.

592. *Now resting*, &c. Thus Moses, Gen. ii. 23, "God rested on the seventh day," &c.

597. *All sound on fret*. On the finger-board of a bass-viol, are divisions athwart, called *frets*, by which the sound is regulated and varied.

600. *Fuming from golden censers*---Rev. viii. 3, 4, "And an angel having a golden censer," &c.

605. *Giant*, here used (according to Bishop Pearce) not to express the stature and size of the angels, but that disposition of mind usually ascribed to giants---the proud, fierce, and aspiring temper of ambition.

 Earth praised.

Who can impair thee, mighty King, or bound
 Thy empire? Easily the proud attempt
 Of Spi'rits apostate and their counsels vain 610
 Thou hast repell'd, while impiously they thought
 Thee to diminish, and from thee withdraw
 The number of thy worshippers. Who seeks
 To lessen thee, against his purpose serves
 To manifest the more thy might : his evil 615
 Thou usest, and from thence creat'st more good.
 Witness this new-made world, another Heav'n.
 From Heaven-gate not far, founded in view
 On the clear hyaline, the glassy sea ;
 Of amplitude almost immense, with stars 620
 Numerous, and every star perhaps a world
 Of destin'd habitation ; but thou know'st
 Their seasons : among these the seat of Men,
 Earth with her nether ocean circumfus'd,
 Their pleasant dwelling-place. Thrice happy Men, 625
 And sons of Men, whom God hath thus advanc'd,
 Created in his image, there to dwell
 And worship him, and in reward to rule
 Over his works, on earth, in sea, or air,

619. *Clear hyaline*, from the Greek, and here immediately translated the *glassy sea*, alluding to Rev. iv. 6, "And before the throne was a sea of glass like unto crystal."

621. *Perhaps*. The notion of the *plurality of worlds* was not so well established in those days as it is now amongst us---it is here then even in the mouth of an angel introduced with a becoming modesty.

624. *Nether ocean*---thus distinguished from the crystalline ocean, or the waters above the firmament.

Conclusion.

And multiply a race of worshippers 630
Holy and just : thrice happy if they know
Their happiness, and persevere upright.

So sung they, and the empyrean rung
With Hallelujahs : thus was sabbath kept.
And thy request think now fulfill'd, that ask'd 635
How first this world and face of things began,
And what before thy memory was done
From the beginning, that posterity
Inform'd by thee might know, if else thou seek'st
Ought, not surpassing human measure, say. 640

Addison remarks that, as the *sixth* book like a troubled ocean represents greatness in confusion---the *seventh* affects the imagination like the ocean in a calm, and fills the mind of the reader, without producing in it any thing like tumult or agitation. Thus has the poet, in the opinion of an eminent critic, adjusted every part of this poem with consummate propriety.

END OF BOOK VII.



CHAPTER.

And multiply a race of worshippers
 Holy and just: their duty it they know
 Their happiness, and pleasure in it lies
 In what they do, and the converse of duty
 With satisfaction: thus was Adam's lot
 And thy, O best of things, now to be told, that thou
 Hadst first this world and then of things began
 Hadst what before thy memory was done
 From the beginning, that posterity
 Instructed by thee might know, it was then so
 Created, not depending on my state, say.

Added to this, as that, as the world was
 Created, as it was, in the first of the
 The world was in a state, and the world was
 To which it is, as the world was, and the world
 Was in the world, as the world was, and the world
 Was in the world, as the world was, and the world

And the world was in the world, as the world was
 And the world was in the world, as the world was
 And the world was in the world, as the world was
 And the world was in the world, as the world was

PARADISE LOST.

BOOK. VIII.



—: on she came,
Led by her heav'nly Maker, though unseen.

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ARGUMENT.

ADAM enquires concerning celestial motions, is doubtfully answered, and exhorted to search rather things more worthy of knowledge: Adam assents, and still desirous to detain Raphael, relates to him what he remembered since his own creation, his placing in Paradise, his talk with God concerning solitude and fit society, his first meeting and nuptials with Eve, his discourse with the angel thereupon, who after admonitions repeated departs.

Adam's Gratitude.

BOOK VIII.

THE Angel ended, and in Adam's ear
 So charming left his voice, that he awhile
 Thought him still speaking, still stood fix'd to hear;
 Then as new wak'd thus gratefully reply'd.

WHAT thanks sufficient, or what recompence 5
 Equal have I to render thee, divine
 Historian, who thus largely hast allay'd
 The thirst I had of knowledge, and vouchsaf'd
 This friendly condescension to relate
 Things else by me unsearchable, now heard 10
 With wonder, but delight, and, as is due,
 With glory attributed to the high

1. These three beautiful lines were added by Milton when he divided the *seventh* book into *two*, which took place in the second edition of the poem---for it was originally composed of *ten* books.

2. *So charming left his voice*---an idea taken from Apollonius, who speaks of the music of Orpheus producing such an effect on the Argonauts. Adam was probably sitting, but the representation is indicative of the greatest attention.

Doubts proposed.

Creator? Something yet of doubt remains,
 Which only thy solution can resolve.
 When I behold this goodly frame, this world 15
 Of Heav'n and Earth consisting, and compute
 Their magnitudes, this earth a spot, a grain,
 An atom, with the firmament compared
 And all her number'd stars, that seem to roll
 Spaces incomprehensible (for such 20
 Their distance argues and their swift return
 Diurnal) merely to officiate light
 Round this opacous earth, this punctual spot,
 One day and night, in all their vast survey
 Useless besides; reasoning I oft admire, 25
 How natuse wise and frugal could commit
 Such disproportions, with superfluous hand
 So many nobler bodies to create,
 Greater so manifold to this one use,
 For ought appears, and on their orbs impose 30
 Such restless revolution day by day

15. *When I beheld this goodly frame, &c.* Milton (says Richardson) after having given so noble an idea of the creation of this new world, takes occasion to hold up the two great systems usually called *Ptolemaic* and the *Copernican*---the former making the earth, and the latter the sun---to be the center around which the other bodies are in a state of revolution.

19. *Number'd stars*; that is, very numerous. See also Psal. cxlvii. 4, "He telleth the number of the stars," &c.

20. *Spaces incomprehensible*; that is---through *spaces incomprehensible*.

23. *Punctual*, from the Latin *punctum*, signifying a point---the earth being a mere *point*, compared with the firmament and fixed stars!

Eve's Conduct.

Repeated, while the sedentary earth,
That better might with far less compass move,
Serv'd by more noble than herself, attains
Her end without least motion, and receives, 35
As tribute, such a sumless journey brought
Of incorporeal speed, her warmth and light ;
Speed, to describe whose swiftness number fails.

So spake our Sire, and by his count'nance seem'd
Ent'ring on studious thoughts abstruse, which Eve
Perceiving where she sat retir'd in sight, 41
With lowliness majestic from her seat,
And grace that won who saw to wish her stay,
Rose, and went forth among her fruits and flowers,
To visit how they prosper'd, bud and bloom, 45
Her nursery ; they at her coming sprung,
And touch'd by her fair tendence gladlier grew.
Yet went she not, as not with such discourse
Delighted, or not capable her ear
Of what was high : such pleasure she reserv'd, 50
Adam relating, she sole auditress ;
Her husband the relator she preferr'd
Before the Angel, and of him to ask

37. *Incorporeal speed*---intimating very great speed, such as spirits might use.

40, 41. *Eve perceiving*. What a lovely picture is here drawn of Eve! As it does not become her to bear a part in the conversation, she modestly sits at a distance, but yet within view. She stays as long as the angel and her husband are discoursing of things which it might concern her and her duty to know, but when they enter upon abstruser points then she decently retires. A certain decorum of character is here preserved.

Raphael's Reply.

Chose rather ; he, she knew, would intermix
 Grateful digressions, and solve high dispute 55
 With conjugal caresses ; from his lip
 Not words alone pleas'd her. O when meet now
 Such pairs, in love and mutual honour join'd ?
 With Goddess-like demeanour forth she went,
 Not unattended, for on her as queen 60
 A pomp of winning graces waited still,
 And from about her shot darts of desire
 Into all eyes to wish her still in sight.
 And Raphael now to Adam's doubt propos'd
 Benevolent and facile thus reply'd. 65

To ask or search I blame thee not, for Heaven
 Is as the book of God before thee set,
 Wherein to read his wondrous works, and learn
 His seasons, hours, or days, or months, or years ;
 This to attain, whether Heav'n move or Earth 70
 Imports not, if thou reckon right ; the rest
 From Man or Angel the great Architect
 Did wisely to conceal, and not divulge
 His secrets to be scann'd by them who ought
 Rather admire ; or if they list to try 75
 Conjecture, he his fabric of the Heavens
 Hath left to their disputes, perhaps to move
 His laughter at their quaint opinions wide

60. *Not unattended.* These two lines are supposed to allude to Homer's description of Helen. See line 142 of the third book of the Iliad.

66. *To ask or search.* This doubtful answer is exceedingly proper ---for it would have been absurd to have given (says Addison) the sanction of an archangel to any particular system of philosophy.

Astronomy.

Hereafter, when they come to model Heaven
 And calculate the stars, how they will wield 80
 The mighty frame, how build, unbild, contrive
 To save appearances, how gird the sphere
 With centric and eccentric scribbled o'er,
 Cycle and epicycle, orb in orb:
 Already by thy reasoning this I guess, 85
 Who art to lead thy offspring, and supposest
 That bodies bright and greater should not serve
 The less not bright, nor Heav'n such journies run,
 Earth sitting still, when she alone receives
 The benefit: consider first, that great 90
 Or bright infers not excellence: the earth,
 Though, in comparison of Heav'n, so small,
 Not glist'ring, may of solid good contain
 More plenty than the sun that barren shines,
 Whose virtue on itself works no effect. 95
 But in the fruitful earth; there first receiv'd
 His beams unactive else, their vigour find.
 Yet not to earth are those bright luminaries
 Officious, but to thee, earth's habitant.

80. *Calculate the stars*---to form a judgment of the stars by computing their motions, distance, situation, &c. as to calculate a nativity, signifies to form a judgment of the events attending it by computing what planets---in what motions---presided over that nativity.

83. *Centric and eccentric*. The former are spheres whose center is *the same with*---and the latter such whose centers are *different from* that of the earth.

84. *Cycle* is a circle; and *epicycle* a circle upon another circle---these were expedients devised to solve the difficulties attaching to the Ptolemaic system of astronomy.

 Swiftmess of Motion.

And for the Heav'n's wide circuit, let it speak 100
 The Maker's high magnificence, who built
 So spacious, and his line stretch'd out so far ;
 That man may know he dwells not in his own ;
 An edifice too large for him to fill,
 Lodg'd in a small partition, and the rest 105
 Ordain'd for uses to his Lord best known.
 The swiftmess of those circles attribute,
 Though numberless, to his omnipotence,
 That to corporeal substances could add
 Speed almost spiritual ; me thou think'st not slow, 110
 Who since the morning hour set out from Heav'n
 Where God resides, and ere mid-day arriv'd
 In Eden, distance inexpressible
 By numbers that have name. But this I urge,
 Admitting motion in the Heav'ns, to show 115
 Invalid that which thee to doubt it mov'd ;
 Not that I so affirm, though so it seem
 To thee who hast thy dwelling here on earth.
 God to remove his ways from human sense,
 Plac'd Heav'n from Earth so far, that earthly sight,
 If it presume, might err in things too high, 121
 And no advantage gain. What if the sun
 Be centre to the world, and other stars

102. *Line stretch'd out so far.* Thus Job xxxviii. 5, " Who hath stretch'd the line upon it? As if God had with a line measured the heavens and the earth.

108. *Though numberless*---the sense is, that it is God's omnipotence which gives to the circles, *though numberless*, such a degree of swiftmess.

Planets.

By his attractive virtue and their own
 Incited, dance about him various rounds? 125
 Their wand'ring course now high, now low, then hid,
 Progressive, retrograde, or standing still,
 In six thou seest, and what if sev'nth to these
 The planet earth, so stedfast though she seem,
 Insensibly three different motions move? 130
 Which else to several spheres thou must ascribe,
 Mov'd contrary with thwart obliquities,
 Or save the sun his labour, and that swift
 Nocturnal and diurnal rhomb suppos'd,
 Invisible else above all stars, the wheel 135
 Of day and night; which needs not thy belief,
 If earth industrious of herself fetch day
 Travelling east, and with her part averse
 From the sun's beam meet night, her other part
 Still luminous by his ray. What if that light 140
 Sent from her through the wide conspicuous air,
 To the terrestrial moon be as a star
 Enlight'ning her by day, as she by night
 This earth? reciprocal, if land be there,
 Fields and inhabitants: her spots thou seest 145

130. *Three different motions*---which the Copernicans thus attribute to the earth are---the *diurnal*, or daily, round her own axis---the *annual*, or yearly, round the sun---and the *motion of libration* as it is called, whereby the earth so proceeds in her orbit as that her axis is constantly parallel to the axis of the world.

134. *Rhomb*, a mathematical figure which, to the reader unacquainted with Geometry, cannot be easily explained---indeed such terms were never designed for poetry.

141. *Transpicious*---transparent, or pervious to the sight.

Astronomical Speculations.

As clouds, and clouds may rain, and rain produce
 Fruits in her soften'd soil, for some to eat
 Allotted there ; and other suns perhaps
 With their attendant moons thou wilt descry
 Communicating male and female light, 150
 Which two great sexes animate the world,
 Stor'd in each orb perhaps with some that live,
 For such vast room in nature unpossess'd
 By living soul, desert and desolate,
 Only to shine, yet scarce to contribute 155
 Each orb a glimpse of light convey'd so far
 Down to this habitable, which returns
 Light back to them, is obvious to dispute.
 But whether thus these things, or whether not,
 Whether the sun predominant in Heaven 160
 Rise on the earth, or earth rise on the sun,
 He from the east his flaming road begin,
 Or she from west her silent course advance
 With inoffensive pace that spinning sleeps

150. *Male and female light*---the *suns* communicate male, and the *moons* female light.

155. *Contribute*. The accent here is the same as in *attribute*, verse 107---to be placed on the last syllable of the word ; at present, however, it is laid differently.

157. *This habitable*---earth, understood--it is from the Greek, which allows such omissions.

159. *But whether*---the one system or the other be true---whether heaven move or earth---solicit not thyself about these matters---fear God and do thy duty.

162. *Flaming road*---elegantly applying to the road what belongs to the sun.

164. *Spinning sleeps*---a comparison taken from the *spinning of a*

Adam's Reply.

On her soft axle, while she paces even, 165
 And bears thee soft with the smooth air along,
 Solicit not thy thoughts with matters hid,
 Leave them to God above, him serve and fear ;
 Of other creatures, as him pleases best,
 Wherever plac'd, let him dispose : joy thou 170
 In what he gives to thee, this Paradise
 And thy fair Eve ; Heav'n is for thee too high
 To know what passes there ; be lowly wise :
 Think only what concerns thee and thy being ;
 Dream not of other worlds, what creatures there 175
 Live in what state, condition or degree,
 Contented that thus far hath been reveal'd
 Not of Earth only but of highest Heaven.
 To whom thus Adam, clear'd of doubt, reply'd.
 How fully hast thou satisfy'd me, pure 180
 Intelligence of Heav'n, Angel serene,
 And freed from intricacies, taught to live,
 The easiest way, nor with perplexing thoughts
 To interrupt the sweet of life, from which
 God hath bid dwell far off all anxious cares, 185
 And not molest us, unless we ourselves
 Seek them with wand'ring thoughts, and notions vain.
 But apt the mind or fancy is to rove
 Uncheck'd, and of her roving is no end ;
 Till warn'd, or by experience taught, she learn, 190
 That not to know at large of things remote
 From use, obscure and subtle, but to know

top, to which Virgil in his *Æneid* makes an allusion. *With the smooth air along*, for the air or the atmosphere moves as well as the earth.

 Prime Wisdom.

That which before us lies in daily life,
 Is the prime wisdom ; what is more, is fume,
 Or emptiness, or fond impertinence, 195
 And renders us in things that most concern
 Unpractis'd, unprepar'd, and still to seek.
 Therefore from this high pitch let us descend
 A lower flight, and speak of things at hand
 Useful, whence haply mention may arise 200
 Of something not unseasonable to ask
 By sufferance, and thy wonted favour deign'd.
 Thee I have heard relating what was done
 Ere my remembrance : now hear me relate
 My story, which perhaps thou hast not heard ; 205
 And day is yet not spent ; till then thou seest
 How subtly to detain thee I devise,
 Inviting thee to hear while I relate,
 Fond, were it not in hope of thy reply :
 For while I sit with thee, I seem in Heaven, 210
 And sweeter thy discourse is to my ear

194. *Is the prime wisdom*---a fine reproof of those characters who have all sense but common sense, and whose folly (says Bishop Newton) is truly represented in the story of the philosopher who, while he was gazing at the stars, fell into a ditch ! The *prime wisdom* according to Socrates, is the consideration of our moral duties, and our conduct in social life. *Fume*, from *fumus*, in the Latin, *smoke*, ---indeed the expressions immediately following afford a proper explanation.

205. *My story*. There is no part of the poem (remarks Mr. Addison) more apt to raise the attention of the reader, than this discourse of our great ancestor, as nothing can be more surprising or delightful to us than to hear the sentiments that arose in the first man while he was yet new and fresh from the hands of his Creator !

 Answer of Raphael.

Than fruits of palm-tree pleasantest to thirst
 And hunger both, from labour, at the hour
 Of sweet repast; they satiate, and soon fill
 Though pleasant, but thy words with grace divine 215
 Imbued, bring to their sweetness no satiety!

To whom thus Raphael answer'd heav'nly meek.
 Nor are thy lips ungraceful, Sire of men,
 Nor tongue ineloquent; for God on thee
 Abundantly his gifts hath also pour'd 220
 Inward and outward both, his image fair:
 Speaking or mute all comeliness and grace
 Attends thee, and each word, each motion forms;
 Nor less think we in Heav'n of thee on Earth
 Than of our fellow-servant, and enquire 225
 Gladly into the ways of God with Man:
 For God we see hath honour'd thee, and set
 On Man his equal love: say therefore on;
 For I that day was absent, as befel,
 Bound on a voyage uncouth and obscure, 230
 Far on excursion tow'ard the gates of Hell;
 Squar'd in full legion (such command we had)
 To see that none thence issued forth a spy,
 Or enemy, while God was in his work,

212. *Palm-tree*---bears a fruit called a date, full of sweet juice which proves a great preservative to dry and exhausted bodies.

225. *Of our fellow-servant*---so the angel says unto St. John, Rev. xxii. 9, "I am thy *fellow-servant*."

233. *To see that none*---as man was to be the principal work of God in this lower world, and (according to Milton's hypothesis) a creature to supply the loss of the fallen angels, so particular care is taken at his creation.

Adam's Reply.

Lest he incens'd at such eruption bold, 235
 Destruction with creation might have mix'd.
 Not that they durst without his leave attempt,
 But us he sends upon his high behests
 For state, as Sov'reign King, and to inure
 Our prompt obedience. Fast we found, fast shut
 The dismal gates, and barricado'd strong; 241
 But long ere our approaching heard within
 Noise, other than the sound of dance or song,
 Torment, and loud lament, and furious rage.
 Glad we return'd up to the coasts of light 245
 Ere sabbath evening: so we had in charge.
 But thy relation now; for I attend,
 Pleas'd with thy words no less than thou with mine.
 So spake the God-like Pow'r, and thus our Sire.
 For Man to tell how human life began 250
 Is hard; for who himself beginning knew?
 Desire with thee still longer to converse
 Induc'd me. As new wak'd from soundest sleep
 Soft on the flow'ry herb I found me laid
 In balmy sweat, which with his beams the sun 255
 Soon dry'd, and on the reeking moisture fed.
 Straight tow'rd Heav'n my wond'ring eyes I turn'd
 And gaz'd awhile the ample sky, till rais'd
 By quick instinctive motion up I sprung,
 As thitherward endeavouring, and upright 260

253. *As new wak'd from soundest sleep, &c.* Adam thus proceeds to give an account of his condition and sentiments immediately after his creation, and it is truly beautiful!

256. *Reeking*, in Bishop Newton's edition---the same as steaming or smoking from the Saxon language.

Adam on his first Creation.

Stood on my feet ; about me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murm'ring streams ; by these,
Creatures that liv'd and mov'd, and walk'd, or flew,
Birds on the branches warbling ; all things smil'd, 265
With fragrance and with joy my heart o'erflow'd.
Myself I then perus'd, and limb by limb
Survey'd, and sometimes went, and sometimes run
With supple joints, as lively vigour led :
But who I was, or where, or from what cause, 270
Knew not ; to speak I try'd, and forthwith spake ;
My tongue obey'd, and readily could name
Whate'er I saw. Thou Sun, said I, fair light,
And thou enlighten'd Earth, so fresh and gay,
Ye Hills, and Dales, ye Rivers, Woods, and Plains,
And ye that live and move, fair Creatures tell, 276
Tell, if ye saw, how came I thus, how here ?
Not of myself ; by some great Maker then,
In goodness and in pow'r pre-eminent ;
Tell me how may I know him, how adore, 280
From whom I have that thus I move and live,
And feel that I am happier than I know.
While thus I call'd, and stray'd I knew not whither,
From whence I first drew air, and first beheld
This happy light, when answer none return'd, 285
On a green shady bank profuse of flow'rs
Pensive I sat me down ; there gentle sleep
First found me, and with soft oppression seiz'd
My droused sense, untroubled, though I thought
I then was passing to my former state 290
Insensible, and forthwith to dissolve :

 Dream of Adam.

When suddenly stood at my head a dream,
 Whose inward apparition gently mov'd
 My fancy to believe I yet had being,
 And liv'd : one came, methought, of shape divine,
 And said, Thy mansion wants thee, Adam, rise, 296
 First man, of men innumerable ordain'd
 First Father, call'd by thee I come thy guide
 To the garden of bliss, thy seat prepar'd.
 So saying, by the hand he took me rais'd, 300
 And over fields and waters, as in air
 Smooth sliding without step, last led me up
 A woody mountain ; whose high top was plain,
 A circuit wide, inclos'd, with goodliest trees
 Planted, with walks, and bow'rs, that what I saw 305
 Of Earth before scarce pleasant seem'd. Each tree
 Loaden with fairest fruit, that hung to th' eye
 Tempting, stirr'd in me sudden appetite
 To pluck and eat : whereat I wak'd, and found
 Before mine eyes all real, as the dream 310
 Had lively shadow'd : here had new begun
 My wand'ring, had not he who was my guide
 Up hither, from among the trees appear'd,
 Presence divine. Rejoicing, but with awe,
 In adoration at his feet I fell 315

292. *Stood at my head a dream*---where busy fancy in which these dark scenes are laid has its seat and residence, according to the philosophic observation of Homer.

300. *So saying, by the hand he took me, &c.* Our author (says Bishop Newton) poetically supposes that Adam was carried to Paradise sleeping, and was first made to see that happy place in vision.

First Command.

Submiss : he rear'd me, and whom thou sought'st I am,
 Said mildly, Author of all this thou seest
 Above, or round about thee, or beneath,
 This Paradise I give thee, count it thine
 To till and keep, and of the fruit to eat : 320
 Of every tree that in the garden grows
 Eat freely with glad heart ; fear here no dearth ;
 But of the tree whose operation brings
 Knowledge of good and ill, which I have set
 The pledge of thy obedience and thy faith, 325
 Amid the garden by the tree of life,
 Remember what I warn thee, shun to taste,
 And shun the bitter consequence : for know,
 The day thou eat'st thereof, my sole command
 Transgress'd, inevitably thou shalt die, 330
 From that day mortal, and this happy state
 Shalt lose, expell'd from hence into a world
 Of woe and sorrow. Sternly he pronounc'd
 The rigid interdiction, which resounds
 Yet dreadful in mine ear, though in my choice 335
 Not to incur ; but soon his clear aspect
 Return'd, and gracious purpose thus renew'd.
 Not only these fair bounds, but all the earth
 To thee and to thy race I give ; as lords

316. *I am*--Exod. iii. 14, "God said unto Moses, *I am that I am,*" &c.

323. *But of the tree*---this being the great hinge on which the whole poem turns, Milton has marked it strongly---it is all nerve and energy.

330. *Inevitably*---Gen. ii. 17, "In the day that thou eatest thereof *thou shalt surely die.*"

Naming of the Animals.

Possess it, and all things that therein live, 340
Or live in sea, or air, beast, fish, and fowl.
In sign whereof each bird and beast behold
After their kinds; I bring them to receive
From thee their names, and pay thee fealty
With low subjection; understand the same 345
Of fish within their wat'ry residence,
Not hither summon'd, since they cannot change
Their element to draw the thinner air.
As thus he spake, each bird and beast behold
Approaching two and two, these cow'ring low 350
With blandishment, each bird stoop'd on his wing.
I nam'd them, as they pass'd, and understood
Their nature, with such knowledge God endued
My sudden apprehension: but in these
I found not what methought I wanted still; 355
And to the heav'nly vision thus presum'd.
O BY what name, for thou above all these,
Above mankind, or ought than mankind higher,
Surpassest far my naming, how may I
Adore thee, Author of this universe, 360
And all this good to man? for whose well being
So amply, and with hands so liberal
Thou hast provided all things; but with me
I see not who partakes. In solitude
What happiness, who can enjoy alone, 365

357. *O by what name.* Adam here urges the impossibility of his being happy though he was the inhabitant of Paradise, and the lord of the whole creation, without the conversation and society of some rational creature who should partake those blessings with him.

Adam's Want of a Companion.

Or all enjoying what contentment find ?
Thus I presumptuous ; and the vision bright,
As with a smile more brighten'd, thus reply'd.

WHAT call'st thou solitude ? Is not the earth
With various living creatures, and the air 370
Replenish'd, and all these at thy command
To come and play before thee ? Know'st thou not
Their language and their ways ? They also know,
And reason not contemptibly ; with these
Find pastime, and bear rule ; thy realm is large. 375
So spake the universal Lord, and seem'd
So ord'ring. I with leave of speech implor'd,
And humble deprecation thus reply'd.

LET not my words offend thee, heav'nly Power,
My Maker, be propitious while I speak. 380
Hast thou not made me here thy substitute,
And these inferior far beneath me set ?
Among unequals what society
Can sort, what harmony and true delight ?
Which must be mutual, in proportion due 385
Giv'n and receiv'd ; but in disparity
The one intense, the other still remiss
Cannot well suit with either, but soon prove
Tedious alike : of fellowship I speak
Such as I seek fit to participate 390
All rational delight, wherein the brute

372. *Know'st thou not.* Adam is said by the school divines to have exceeded Solomon himself in knowledge.

379. *Let not my words, &c.* Gen. xviii. 30, "O let not the Lord be angry," &c.

Adam pleads for a Companion.

Cannot be human consort ; they rejoice
Each with their kind, lion with lioness ;
So fitly them in pairs thou hast combin'd ;
Much less can bird with beast, or fish with fowl 395
So well converse, nor with the ox the ape ;
Worse then can man with beast, and least of all.
Whereto th' Almighty answer'd not displeas'd.
A nice and subtle happiness I see
Thou to thyself proposest, in the choice 400
Of thy associates, Adam, and wilt taste
No pleasure, though in pleasure, solitary.
What think'st thou then of me, and this my state ?
Seem I to thee sufficiently possess'd
Of happiness, or not ? Who am alone 405
From all eternity, for none I know
Second to me or like, equal much less.
Who have I then with whom to hold converse
Save with the creatures which I made, and those
To me inferior, infinite descents, 410
Beneath what other creatures are to thee ?
He ceas'd, I lowly answer'd. To attain
The height and depth of thy eternal ways
All human thoughts come short, Supreme of things ;
Thou in thyself art perfect, and in thee 415
Is no deficiency found ; not so in Man,
But in degree, the cause of his desire
By conversation with his like to help,
Or solace his defects. No need that thou

413. *The height and depth, &c.*---Rom. xi. 33, "O the depth of the riches both of the wisdom and knowledge of God," &c.

 Reply to Adam.

Should'st propagate, already infinite, 420
 And through all numbers absolute, though one ;
 But Man by number is to manifest
 His single imperfection, and beget
 Like of his like, his image multiply'd,
 In unity defective, which requires 425
 Collateral love, and dearest amity.
 Thou in thy secrecy although alone,
 Best with thyself accompanied, seek'st not
 Social communication, yet so pleas'd,
 Canst raise thy creature to what height thou wilt 430
 Of union or communion deify'd ;
 I by conversing cannot these erect
 From prone, nor in their ways complacence find.
 Thus I embolden'd spake, and freedom us'd
 Permissive, and acceptance found, which gain'd 435
 This answer from the gracious voice divine.

Thus far to try thee, Adam, I was pleas'd,
 And find thee knowing not of beasts alone,
 Which thou hast rightly nam'd, but of thyself,
 Expressing well the spi'rit within thee free, 440
 My image, not imparted to the brute,
 Whose fellowship therefore unmeet for thee

421. *Numbers absolute*---from Cicero, implying perfect in all its parts, and complete in every thing.

423. *Single imperfection* ; that is, the imperfection of him single---a frequent way of speaking in Milton.

440. *Within thee free*. Milton (says Mr. Thyer) is a strenuous advocate for the freedom of the human mind against the notions of the Calvinists of that age, and here, in the same spirit, supposes the *very image of God* in which man was made to consist in this liberty.

Adam falls into a Sleep.

Good reason was thou freely should'st dislike,
 And be so minded still ; I, ere thou spak'st,
 Knew it not good for man to be alone, 445
 And no such company as then thou saw'st
 Intended thee, for trial only brought,
 To see how thou could'st judge of fit and meet :
 What next I bring shall please thee, be assur'd,
 Thy likeness, thy fit help, thy other self, 450
 Thy wish exactly to thy heart's desire.

He ended, or I heard no more, for now
 My earthly by his heav'nly overpower'd,
 Which it had long stood under, strain'd to th' height
 In that celestial colloquy sublime, 455
 As with an object that excels the sense
 Dazzled and spent, sunk down, and sought repair
 Of sleep, which instantly fell on me, call'd
 By nature as in aid, and clos'd mine eyes.
 Mine eyes he clos'd, but open left the cell 460
 Of fancy, my internal sight, by which
 Abstract as in a trance methought I saw,
 Though sleeping, where I lay, and saw the shape
 Still glorious before whom awake I stood ;
 Who stooping open'd my left side, and took 465

445. *Not good for man*---Gen. ii. 18, " And the Lord God said, *It is not good that the man should be alone,*" &c.

455. *Colloquoy*, from the Latin---conversation.

460. *He closed*---making sleep a *person*, as the ancient poets often do.

462. *Trance*---Gen. ii. 21, " The Lord God caused a *deep sleep,*" &c.---which the Greek interpreters render by *trance* or *ecstasy*.

Creation of Eve.

From thence a rib, with cordial spi'rits warm,
 And life-blood streaming fresh ; wide was the wound,
 But suddenly with flesh fill'd up and heal'd :
 The rib he form'd and fashion'd with his hands ;
 Under his forming hands a creature grew, 470
 Manlike, but different sex so lovely fair,
 That what seem'd fair in all the world, seem'd now
 Mean, or in her summ'd up, in her contain'd,
 And in her looks, which from that time infus'd
 Sweetness into my heart, unfelt before, 475
 And into all things from her air inspir'd
 The spi'rit of love and amorous delight.
 She disappear'd, and left me dark ; I wak'd
 To find her, or for ever to deplore
 Her loss, and other pleasures all abjure : 480
 When out of hope, behold her, not far off,
 Such as I saw her in my dream, adorn'd
 With what all Earth or Heaven could bestow
 To make her amiable : on she came,
 Led by her heav'nly Maker, though unseen, 485
 And guided by his voice, nor uninform'd
 Of nuptial sanctity and marriage rites :
 Grace was in all her steps, Heav'n in her eye,
 In every gesture, dignity and love.
 I overjoy'd could not forbear aloud. 490

466. *Thence a rib*--- Gen. ii. 21, *And he took one of the ribs, &c.*

471. *So lovely fair*---no collocation, or placing of words, can exceed this in beauty.

478. *Dark*, or comfortless.

485. *Led by her heavenly Maker*. Thus Gen. ii. 22, "The Lord God brought her unto man," &c.

Adam's Interview with Eve.

THIS turn hath made amends ; thou hast fulfill'd
 Thy words, Creator bounteous and benign,
 Giver of all things fair, but fairest this
 Of all thy gifts, nor enviest. I now see
 Bone of my bone, flesh of my flesh, myself 495
 Before me ; Woman is her name, of Man
 Extracted ; for this cause he shall forego
 Father and mother, and to' his wife adhere ;
 And they shall be one flesh, one heart, one soul.

SHE heard me thus, and though divinely brought,
 Yet innocence and virgin modesty, 501
 Her virtues and the conscience of her worth,
 That would be woo'd, and not unsought be won,
 Not obvious, not obstrusive, but retir'd,
 The more desirable, or to say all, 505
 Nature herself, though pure of sinful thought,
 Wrought in her so, that seeing me, she turn'd ;
 I follow'd her, she what was honour knew,
 And with obsequious majesty approv'd
 My pleaded reason. To the nuptial bower 510
 I led her blushing like the morn : all Heaven,
 And happy constellations on that hour
 Shed their selectest influence ; the earth
 Gave sign of gratulation, and each hill ;

499. *One flesh*, &c.---this verse, consisting all of *monosyllables*, possesses great force and beauty.

502. *Conscience*, or consciousness of her worth---it is a sense often occurring in the Latin language.

514. *Sign of gratulation*---an imitation of Homer where, at the meeting of Jupiter and Juno, the creation is made to yield the like tokens of Joy.

Source of Love.

Joyous the birds ; fresh gales and gentle air 515
 Whisper'd it to the woods, and from their wings
 Flung rose, flung odours from the spicy shrub,
 Disporting, till the amorous bird of night
 Sung spousal, and bid haste the evening star
 On his hill top, to light the bridal lamp. 520

Thus have I told thee all my state, and brought
 My story to the sum of earthly bliss
 Which I enjoy, and must confess to find
 In all things else delight indeed, but such
 As us'd or not, works in the mind no change, 525
 Nor vehement desire, these delicacies
 I mean of taste, sight, smell, herbs, fruits, and flowers,
 Walks, and the melody of birds ; but here
 Far otherwise, transported I behold,
 Transported touch ; here passion first I felt, 530
 Commotion strange, in all enjoyments else
 Superior and unmov'd, here only weak
 Against the charm of beauty's pow'rful glance.
 Or nature fail'd in me, and left some part
 Not proof enough such object to sustain, 535
 Or from my side subducting, took perhaps
 More than enough ; at least on her bestow'd
 Too much of ornament, in outward show
 Elaborate, of inward less exact.
 For well I understand in the prime end 540

519. *Evening star*, is said to *light the bridal lamp*, as it was the signal among the ancients to light their lamps and torches to conduct the bride to the bridegroom.

528, 529. *Here far otherwise*. The superior pleasures of love are here deserving of attention.

 Loveliness of Eve.

Of nature her th' inferior, in the mind
 And inward faculties, which most excel,
 In outward also her resembling less
 His image who made both, and less expressing
 The character of that dominion given 545
 O'er other creatures ; yet when I approach
 Her loveliness, so absolute she seems
 And in herself complete, so well to know
 Her own, that what she wills to do or say,
 Seems wisest, virtuousest, discreetest, best ; 550
 All higher knowledge in her presence falls
 Degraded, wisdom in discourse with her
 Loses discount'nanc'd, and like folly shows ;
 Authority and reason on her wait,
 As one intended first, not after made 555
 Occasionally ; and to consummate all,
 Greatness of mind and nobleness their seat
 Build in her loveliest, and create an awe
 About her, as a guard angelic plac'd !
 To whom the Angel with contracted brow. 560
 Accuse not nature, she hath done her part ;
 Do thou but thine, and be not diffident
 Of wisdom, she deserts thee not, if thou
 Dismiss not her, when most thou need'st her nigh,
 By attributing overmuch to things 565
 Less excellent, as thou thyself perceiv'st.
 For what admir'st thou, what transports thee so,
 An outside ? fair no doubt, and worthy well

 547. *So absolute*---so complete, so perfect, so finished.

 568. *Worthy well, &c.* Eph. v. 28, 29, " So ought men to love their wives ?"

True Love.

Thy cherishing, thy honouring, and thy love,
 Not thy subjection : weigh with her thyself; 570
 Then value : oft-times nothing profits more
 Than self-esteem, grounded on just and right
 Well manag'd ; of that skill the more thou know'st,
 The more she will acknowledge thee her head,
 And to realities yield all her shows : 575
 Made so adorn for thy delight the more,
 So awful, that with honour thou may'st love
 Thy mate, who sees when thou art seen least wise.
 But if the sense of touch whereby mankind
 Is propagated seem such dear delight 580
 Beyond all other, think the same vouchsaf'd
 To cattle and each beast ; which would not be
 To them made common and divulg'd, if ought
 Therein enjoy'd were worthy to subdue
 The soul of man, or passion in him move. 585
 What high'er in her society thou find'st
 Attractive, human, rational, love still ;
 In loving thou dost well, in passion not,
 Wherein true love consists not ; love refines
 The thoughts, and heart enlarges, hath his seat 590
 In reas'on, and is judicious, is the scale
 By which to heav'nly love thou may'st ascend,
 Not sunk in carnal pleasure, for which cause
 Among the beasts no mate for thee was found,

576. *Made so adorn.* The poet has here, because *made adorn'd* would have sounded oddly, has coined an adjective *adorn*, as the Italians have *adorno* for *adornato*.

591. *Judicious*---that is, to choose proper qualities in Eve for the object of real love.

Love and Happiness.

To whom thus half abash'd Adam reply'd. 595
 Neither her outside form'd so fair, nor ought
 In procreation common to all kinds
 (Though higher of the genial bed by far,
 And with mysterious reverence I deem)
 So much delights me, as those graceful acts, 600
 Those thousand decencies that daily flow
 From all her words and actions mix'd with love
 And sweet compliance, which declare unfeign'd
 Union of mind, or in us both one soul ;
 Harmony to behold in wedded pair 605
 More grateful than harmonious sound to th' ear,
 Yet these subject not ; I to thee disclose
 What inward thence I feel, not therefore foil'd,
 Who meet with various objects, from the sense
 Variously representing ; yet still free 610
 Approve the best, and follow what I approve.
 To love thou blam'st me not, for love thou say'st
 Leads up to Heav'n, is both the way and guide ;
 Bear with me then, if lawful what I ask ;
 Love not the heav'nly Spi'rits, and how their love 615
 Express they, by looks only', or do they mix
 Irradiance, virtual or immediate touch ?
 To whom the Angel with a smile that glow'd
 Celestial rosy red, love's proper hue,
 Answer'd. Let it suffice thee that thou know'st 620
 Us happy', and without love no happiness.
 Whatever pure thou in the body enjoy'st

619. *Rosy red.* Does not our author here mean that the angel smiled and blushed at Adam's curiosity ?

 Suitable Admonition.

(And pure thou wert created) we enjoy
 In eminence, and obstacle find none
 Of membrane, joint, or limb, exclusive bars ; 625
 Easier than air with air, if Spi'rits embrace,
 Total they mix, union of pure with pure
 Desiring ; nor restrain'd conveyance need
 As flesh to mix with flesh, or soul with soul.
 But I can now no more ; the parting sun 630
 Beyond the earth's green Cape and verdant Isles
 Hesperian sets, my signal to depart.
 Be strong, live happy', and love, but first of all
 Him whom to love is to obey, and keep
 His great command ; take heed lest passion sway 635
 Thy judgment to do ought, which else free will
 Would not admit : thine and of all thy sons
 The weal or woe in thee is plac'd ; beware.
 I in thy persevering shall rejoice,
 And all the blest : stand fast ; to stand or fall 640
 Free in thine own arbitrement it lies.
 Perfect within, no outward aid require ;
 And all temptation to transgress repel.
 So saying, he arose ; whom Adam thus
 Follow'd with benediction. Since to part, 645

631. *Green Cape*---Cape de Verd, the most western point of Africa, and its isles lying off the Cape. *Hesperian sets*---westward, Hesperus the evening star appearing there---*my signal to depart*, for he was only to stay till evening.

634. *To love is to obey*---1 John v. 3, "This is the love of God that we keep his commandments.

645. *Benediction*, or giving thanks---and *since to part* means *since we are to part*.

Farewel to the Angel.

Go heav'nly Guest, ethereal Messenger,
Sent from whose sov'reign goodness I adore.

Gentle to me, and affable hath been

Thy condescension, and shall be honour'd ever

With grateful memory: thou to mankind

650

Be good and friendly still, and oft return.

So parted they, the Angel up to Heaven

From the thick shade, and Adam to his bower!

653. *Bower*---that is, his *inmost bower*, or his place of rest. How beautiful and impressive is this conclusion!

END OF BOOK VIII.



PARADISE LOST.

BOOK IX.



*Wonder not, sov'reign mistress, if perhaps
Thou canst, who art sole wonder; much less arm
Thy looks, the Heav'n of mildness, with disdain, —*

ARGUMENT.

SATAN having compassed the Earth, with meditated guile returns as a mist by night into Paradise, enters into the serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alleging the danger, lest that enemy, of whom they are forewarned, should attempt her found alone: Eve, loath to be thought not circumspect or firm enough, urges her going apart, she rather desirous to make trial of her strength; Adam at last yields: the serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve, wondering to hear the serpent speak, asks how he attained to human speech and such understanding not till now; the serpent answers, that by tasting of a certain tree in the garden he attained to both speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden: the serpent now grown bolder, with many wiles and arguments induces her at length to eat; she, pleased with the taste, deliberates awhile whether to impart thereof to Adam or not, at last brings him of the fruit, relates what persuaded her to eat thereof: Adam at first amazed, but perceiving her lost, resolves through vehemence of love to perish with her; and extenuating the trespass eats also of the fruit: the effects thereof in them both: they seek to cover their nakedness; then fall to variance and accusation of one another.

Tokens of the Fall.

BOOK IX.

NO more of talk where God or Angel guest
 With Man, as with his friend, familiar us'd
 To sit indulgent, and with him partake
 Rural repast, permitting him the while
 Venial discourse unblam'd : I now must change 5
 Those notes to tragic ; foul distrust, and breach
 Disloyal on the part of Man, revolt,
 And disobedience ; on the part of Heaven
 Now alienated, distance and distaste,
 Anger and just rebuke, and judgment given, 10
 That brought into this world a world of woe,
 Sin and her shadow Death, and Misery
 Death's harbinger : sad task, yet argument

1. *No more of talk.* The poet here intimates that he must now treat no more of familiar discourses with either God or angel.

5. *I now must change.* As the author is now changing his subject, he professes likewise to change his style--the reader must not therefore expect those lofty images and descriptions with which he hath in the former books been so much delighted.

12. *Misery*--sickness, disease, and all kinds of mortal pains.

 Importance of the Subject.

Not less but more heroic than the wrath
 Of stern Achilles on his foe pursu'd 15
 Thrice fugitive about Troy wall; or rage
 Of Turnus for Lavinia disespous'd,
 Or Neptune's ire or Juno's, that so long
 Perplex'd the Greek and Cytherea's Son;
 If answerable style I can obtain 20
 Of my celestial patroness, who deigns
 Her nightly visitation unimplor'd,
 And dictates to me slumb'ring, or inspires
 Easy my unpremeditated verse :
 Since first this subject for heroic song 25
 Pleas'd me long choosing, and beginning late ;
 Not sedulous by nature to indite
 Wars, hitherto the only argument
 Heroic deem'd, chief mast'ry to dissect
 With long and tedious havoc fabled knights 30
 In battles feign'd; the better fortitude
 Of patience and heroic martyrdom
 Unsung; or to describe races and games,

14. *Wrath* of Achilles, sung by Homer in his *Iliad*. *Turnus for Lavinia*---see Virgil's *Æneid*. The *Greek*---Ulysses, as we read in Homer's *Odyssey*. *Cytherea's son*---Æneas, whom Virgil has celebrated.

22. *Nightly visitation*. The poet was accustomed to study and compose his verses by night---*unpremeditated*---the verse flowing so easy, that it seems to have been made without premeditation; and his *long choosing and beginning late*, implies, that he was a long time before he fixed on his subject--and therefore it was *late* in life before he indulged himself in these noble strains of epic poetry.

33. *Races and games*, as in Homer and Virgil. *Tilting*, tilts and tournaments, as in Ariosto and Spenser. *Emblazon'd shields* with

Night.

Or tilting furniture, emblazon'd shields,
 Impresses quaint, caparisons and steeds ; 35
 Bases and tinsel trappings, gorgeous knights
 At joust and tournament ; then marshal'd feast
 Serv'd up in hall and sewers, and seneshals ;
 The skill of artifice or office mean,
 Not that which justly gives heroic name 40
 To person or to poem. Me of these
 Nor skill'd nor studious, higher argument
 Remains, sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate, or years damp by intended wing 45
 Depress'd, and much they may, if all be mine,
 Not her's who brings it nightly to my ear.

THE sun was sunk, and after him the star
 Of Hesperus, whose office is to bring
 Twilight upon the earth, short arbiter 50
 'Twixt day and night, and now from end to end
 Night's hemisphere had veil'd th' horizon round :
 When Satan, who late fled before the threats
 Of Gabriel out of Eden, now improv'd
 In meditated fraud and malice, bent 55
 On Man's destruction, maugre what might hap
 Of heavier on himself, fearless return'd.

impresses quaint, or with devices painted on them, as celebrated in Italian poetry. *Sewers*, from the French, being those persons who set the dishes on the table, and *seneshals*, from the German, signifying the principal servant or steward of the family.

45. *Years damp*. Milton was near *sixty* years of age, when this poem was published.

56. *Maugre what might hap*—in spite of what might happen.

Entrance of Satan.

By night he fled, and at midnight return'd
 From compassing the earth, cautious of day,
 Since Uriel regent of the sun descry'd 60
 His entrance, and forewarn'd the Cherubim
 That kept their watch; thence full of anguish driv'n,
 The space of sev'n continued nights he rode
 With darkness, thrice the equinoctial line
 He circled, four times cross'd the car of night 65
 From pole to pole, traversing each colure!
 On th' eighth return'd, and on the coast averse
 From entrance or Cherubic watch, by stealth
 Found unsuspected way. There was a place,
 Now not, though sin, not time, first wrought the change,
 Where Tigris at the foot of Paradise 71
 Into a gulf shot under ground, till part
 Rose up a fountain by the tree of life;
 In with the river sunk, and with it rose
 Satan involv'd in rising mist, then sought 75
 Where to lie hid; sea he had search'd and land
 From Eden over Pontus, and the pool

63. *Sev'n continued nights.* The sense of this passage, which abounds with astronomical terms is, in a few words, that Satan was *three days* compassing the earth from east to west, and *four days* from north to south, but still kept always in the shade of night, and, after a *whole week's* peregrination in this manner, on the *eighth* night return'd by stealth into Paradise!

71. *Tigris*, a river of Asia, near which Paradise is supposed to have been situated.

77. *From Eden over Pontus*---as we before had an astronomical, so here we have a geographical account of Satan's peregrinations. *Pontus*---Euxine, or Black Sea, near Constantinople. *Mæotis*---above the Black Sea. *Ob*, or *Oby*, a great river of Muscovy. *Antarctic*---

Roaming of Satan.

Mæotis, up beyond the river Ob ;
 Downward as far antarctic ; and in length
 West from Orontes to the ocean barr'd 80
 At Darien, thence to the land where flows
 Ganges and Indus : thus the orb he roam'd
 With narrow search, and with inspection deep
 Consider'd every creature, which of all
 Most opportune might serve his wiles, and found 85
 The serpent subtlest beast of all the field.
 Him after long debate, irresolute
 Of thoughts revolv'd, his final sentence chose
 Fit vessel, fittest imp of fraud, in whom
 To enter, and his dark suggestions hide 90
 From sharpest sight : for in the wily snake,
 Whatever sleights none would suspicious mark,
 As from his wit and native subtlety
 Proceeding, which in other beasts observ'd
 Doubt might beget of diabolic power 95
 Active within beyond the sense of brute.
 Thus he resolv'd, but first from inward grief
 His bursting passion into plaints thus pour'd.

southward in opposition to *arctic*, northward. *Orontes*, a river of Syria, and *Darien*, the isthmus, or neck of land that joins together North and South America. *Ganges and Indus*, two rivers of the East Indies.

86. *Subtlest*---Gen. iii. 1, "Now the serpent was more *subtle*," &c.

89. *Imp*, from a Saxon term, signifying to craft upon---hence some have supposed that children are called *little imps*, from their imitating all they see and hear.

 Address to the Earth.

O EARTH, how like to Heav'n, if not preferr'd
 More justly, seat worthier of Gods, as built 100
 With second thoughts, reforming what was old !
 For what God after better worse would build ?
 Terrestrial Heav'n, danc'd round by other Heavens
 That shine, yet bear their bright officious lamps,
 Light above light, for thee alone, as seems 105
 In thee concentrating all their precious beams
 Of sacred influence ! As God in Heaven
 Is centre, yet extends to all, so thou
 Centring receiv'st from all those orbs ; in thee,
 Not in themselves, all their known virtue' appears
 Productive in herb, plant, and nobler birth 111
 Of creatures animate with gradual life
 Of growth, sense, reason, all summ'd up in Man.
 With what delight could I have walk'd thee round,
 If I could joy in ought, sweet interchange 115
 Of hill, and valley, rivers, woods, and plains,
 Now land, now sea, and shores with forests crown'd,
 Rocks, dens, and caves ! but I in none of these
 Find place or refuge ; and the more I see
 Pleasures about me, so much more I feel 120
 Torment within me', as from the hateful siege
 Of contraries ; all good to me becomes
 Bane, and in Heav'n much worse would be my state.
 But neither here seek I, no nor in Heav'n

99. *If not preferr'd*--people often undervalue what they have lost by their own wickedness and folly.

113. *Growth, sense, reason*---vegetable, animal, and rational life, is here mentioned in beautiful gradation.

119. *Find place* to dwell in---or *refuge* from the divine vengeance.

Address continued.

To dwell, unless by mast'ring Heav'n's supreme; 125
 Nor hope to be myself less miserable
 By what I seek, but others to make such
 As I, though thereby worse to me redound :
 For only in destroying I find ease
 To my relentless thoughts ; and him destroy'd, 130
 Or won to what may work his utter loss,
 For whom all this was made, all this will soon
 Follow, as to him link'd in weal or woe,
 In woe then ; that destruction wide may range :
 To me shall be the glory sole among 135
 Th' infernal Pow'rs, in one day to have marr'd
 What he Almighty styl'd, six nights and days
 Continued making, and who knows how long
 Before had been contriving, though perhaps
 Not longer than since I in one night freed 140
 From servitude inglorious well nigh half
 Th' angelic name, and thinner left the throng
 Of his adorers ; he to be aveng'd
 And to repair his numbers thus impair'd,
 Whether such virtue spent of old now fail'd 145
 More Angels to create, if they at least
 Are his created, or to spite us more,
 Determin'd to advance into our room
 A creature form'd of earth, and him endow,
 Exalted from so base original, 150
 With heav'nly spoils, our spoils : what he decreed

146. *If they, &c.* He questions whether the angels were created by God---indeed he had asserted the contrary on a former occasion.

Address continued.

He effected ; Man he made, and for him built
 Magnificent this world, and earth his seat,
 Him Lord pronounc'd, and, O indignity !
 Subjected to his service Angel wings, 155
 And flaming ministers to watch and tend
 Their earthly charge : of these the vigilance
 I dread, and to elude, thus wrapt in mist
 Of midnight vapour glide obscure, and pry
 In every bush and brake, where hap may find 160
 The serpent sleeping, in whose mazy folds
 To hide me, and the dark intent I bring.
 O foul descent ! that I who erst contended
 With Gods to sit the high'est, am now constrain'd
 In a beast, and mix'd with bestial slime, 165
 This essence to incarnate and imbrute,
 That to the height of deity aspir'd ;
 But what will not ambition and revenge
 Descend to ? Who aspires must down as low
 As high he soar'd, obnoxious first or last 170
 To basest things. Revenge, at first though sweet,
 Bitter ere long back on itself recoils ;
 Let it ; I reckon not, so it light well aim'd,
 Since higher I fall short, on him who next
 Provokes my envy, this new fav'rite 175
 Of Heav'n, this man of clay, son of despite,

156. *Flaming ministers*---Psal. civ. 4, " He maketh his angels spirits, and his *ministers a flaming fire.*"

173. *Let it*---let revenge recoil on itself. *I reckon not*---I value not
---a truly diabolical sentiment.

176. *Son of despite*---the offspring of hatred and envy. *Man of*

Satan enters the Serpent.

Whom us the more to spite his Maker rais'd
 From dust ; spite then with spite is best repaid.
 So saying, through each thicket dank or dry,
 Like a black mist low creeping, he held on 180
 His midnight search, where soonest he might find
 The serpent : him fast sleeping soon he found
 In labyrinth of many a round self-roll'd,
 His head the midst, well stor'd with subtle wiles :
 Not yet in horrid shade or dismal den, 185
 Nor nocent yet, but on the grassy herb
 Fearless unfear'd he slept : in at his mouth
 The Devil enter'd, and his brutal sense,
 In heart or head, possessing soon inspir'd
 With act intelligential ; but his sleep 190
 Disturb'd not, waiting close th' approach of morn.
 Now when as sacred light began to dawn
 In Eden on the humid flow'rs, that breath'd
 Their morning incense, when all things that breathe,
 From the earth's great altar send up silent praise 195
 To the Creator, and his nostrils fill
 With grateful smell, forth came the human pair,
 And join'd their vocal worship to the quire
 Of creatures wanting voice ; that done, partake

clay---a mode of speaking highly expressive of satanic wrath and malignity.

186. *Nocent*, from the Latin---hurtful, or of mischievous tendency.

192. *When as sacred light*, &c. The morning is often called *sacred* by the poets, being usually allotted to sacrifice and devotion.

199. *That done*. Adam and Eve are always supposed to employ their first and last hours in devotion. Bishop Newton justly re-

Eve to Adam.

The season, prime for sweetest scents and airs : 200
 Then commune how that day they best may ply
 Their growing work : for much their work outgrew
 The hands dispatch of two gard'ning so wide,
 And Eve first to her husband thus began.

ADAM, well may we labour still to dress 205
 This garden, still to tend plant, herb, and flower,
 Our pleasant task enjoin'd, but till more hands
 Aid us, the work under our labour grows,
 Luxurious by restraint ; what we by day
 Lop overgrown, or prune, or prop, or bind, 210
 One night or two with wanton growth derides
 Tending to wild. Thou therefore now advise,
 Or hear what to my mind first thoughts present ;
 Let us divide our labours, thou where choice
 Leads thee, or where most needs, whether to wind
 The woodbine round this arbour, or direct 216
 The clasping ivy where to climb, while I
 In yonder spring of roses intermix'd
 With myrtle, find what to redress till noon :
 For while so near each other thus all day 220
 Our task we choose, what wonder if so near
 Looks intervene and smiles, or object new
 Casual discourse draw on, which intermits
 Our day's work brought to little, though begun
 Early, and th' hour of supper comes unearn'd. 225

marks, that the greatest geniuses in all ages from Homer to Milton, appear plainly by their writings to have been men of piety and religion.

200. *The season, prime.* Milton was an early riser--he even speaks of this circumstance with pleasure in his prose writings.

Adam to Eve.

To whom mild answer Adam thus return'd.
 Sole Eve, associate sole, to me beyond
 Compare above all living creatures dear,
 Well hast thou motion'd, well thy thoughts employ'd
 How we might best fulfil the work which here 230
 God hath assign'd us, nor of me shalt pass
 Unprais'd: for nothing lovelier can be found
 In woman, than to study household good,
 And good works in her husband to promote.
 Yet not so strictly hath our Lord impos'd 235
 Labour, as to debar us when we need
 Refreshment, whether food, or talk between,
 Food of the mind, or this sweet intercourse
 Of looks and smiles, for smiles from reason flow,
 To brute deny'd, and are of love the food, 240
 Love not the lowest end of human life.
 For not to irksome toil, but to delight
 He made us, and delight to reason join'd.
 These paths and bow'rs doubt not but our joint hands
 Will keep from wilderness with ease, as wide 245
 As we need walk, till younger hands ere long
 Assist us: but if much converse perhaps
 Thee satiate, to short absence I could yield:

226. *To whom mild answer, &c.* The dispute which follows between our first parents, is here represented with consummate skill and ability.

227, 228. *Beyond compare---*a noun is here made of a verb.

239. *Smiles from reason---*so great a characteristic is smiling of reason. Man is the only creature endowed with the power of laughter.

Eve to Adam.

For solitude sometimes is best society,
 And short retirement urges sweet return. 250
 But other doubts possess me, lest harm
 Befal thee sever'd from me ; for thou know'st
 What hath been warn'd us, what malicious foe
 Envyng our happiness, and of his own
 Despairing, seeks to work us woe and shame 255
 By sly assault ; and somewhere nigh at hand
 Watches, no doubt, with greedy hope to find
 His wish and best advantage, us asunder,
 Hopeless to circumvent us join'd, where each
 To other speedy aid might lend at need ; 260
 Whether his first design be to withdraw
 Our fealty from God, or to disturb
 Conjugal love, than which perhaps no bliss
 Enjoy'd by us excites his envy more ;
 Or this, or worse, leave not the faithful side 265
 That gave thee be'ing, still shades thee and protects :
 The wife, where danger or dishonour lurks,
 Safest and seemliest by her husband stays,
 Who guards her, or with her the worst endures.
 To whom the virgin majesty of Eve, 270
 As one who loves, and some unkindness meets,
 With sweet austere composure thus reply'd.

OFFSPRING of Heav'n and Earth, and all Earth's
 Lord,

249. *Best society.* It was a saying of Scipio---“Never less alone than when alone.”

270. *Virgin majesty*---denoting beauty, bloom, sweetness, modesty, and all the amiable characters which are usually found in a virgin, and these with matron majesty.

Adam to Eve.

That such an Enemy we have, who seeks
 Our ruin, both by thee inform'd I learn, 275
 And from the parting Angel over-heard,
 As in a shady nook I stood behind,
 Just then return'd at shut of evening flowers.
 But that thou should'st my firmness therefore doubt
 To God or thee, because we have a foe 280
 May tempt it, I expected not to hear.
 His violence thou fear'st not, being such
 As we, not capable of death or pain,
 Can either not receive, or can repel.
 His fraud is then thy fear, which plain infers 285
 Thy equal fear that my firm faith and love
 Can by his fraud be shaken or seduc'd ;
 Thoughts which how found they harbour in thy breast,
 Adam, misthought of her to thee so dear ?
 To whom with healing words Adam reply'd. 290
 Daughter of God and Man, immortal Eve,
 For such thou art, from sin and blame entire :
 Not diffident of thee do I dissuade
 Thy absence from my sight, but to avoid
 Th' attempt itself, intended by our foe. 295
 For he who tempts, though' in vain, at least asperses
 The tempted with dishonour foul, suppos'd

278. *At shut of evening flowers.* What a natural description of evening---particularly for Eve who had *gone forth among her fruits and flowers!*

291. *Daughter of God and man.* As Eve had called Adam *offspring of heaven and earth* being made by God out of the dust of the earth, so Adam calls Eve *daughter of God and man*, as made by God out of man.

Eve to Adam.

Not incorruptible of faith, not proof
 Against temptation : thou thyself with scorn
 And anger, would'st resent the offer'd wrong, 300
 Though ineffectual found : misdeem not then,
 If such affront I labour to avert
 From thee alone, which on us both at once
 The enemy, though bold, will hardly dare,
 Or daring, first on me th' assault shall light. 305
 Nor thou his malice and false guile contemn,
 Subtle he needs must be, who could seduce
 Angels ; nor think superfluous others' aid.
 I from the influence of thy looks receive
 Access in every virtue, in thy sight 310
 More wise, more watchful, stronger, if need were
 Of outward strength ; while shame, thou looking on,
 Shame to be overcome or over-reach'd,
 Would utmost vigour raise, and rais'd unite.
 Why should'st not thou like sense within thee feel
 When I am present, and thy trial choose 316
 With me, best witness of thy virtue try'd ?
 So spake domestic Adam in his care
 And matrimonial love ; but Eve, who thought
 Less attributed to her faith sincere, 320
 Thus her reply with accent sweet renew'd.
 If this be our condition, thus to dwell

314. *Rais'd unite*---would raise the utmost vigour and unite and collect it all when raised.

318. *Domestic Adam*---having a careful regard to the good of his family.

320. *Less attributed* ; that is, too little---an elegant Latinism according to Mr. Richardson.

Adam to Eve.

In narrow circuit straiten'd by a foe,
 Subtle or violent, we not endued
 Single with like defence, wherever met, 325
 How are we happy, still in fear of harm?
 But harm precedes not sin : only our foe
 Tempting affronts us with his foul esteem
 Of our integrity : his foul esteem
 Sticks no dishonour on our front, but turns 330
 Foul on himself : then wherefore shunn'd or fear'd
 By us? who rather double honour gain
 From his surmise prov'd false, find peace within,
 Favour from Heav'n, our witness from th' event.
 And what is faith, love, virtue unassay'd 335
 Alone, without exterior help sustain'd?
 Let us not then suspect our happy state
 Left so imperfect by the Maker wise,
 As not secure to single or combin'd.
 Frail is our happiness, if this be so, 340
 And Eden were no Eden thus expos'd.

To whom thus Adam fervently reply'd.
 O Woman, best are all things as the will
 Of God ordain'd them ; his creating hand
 Nothing imperfect or deficient left 345
 Of all that he created, much less Man,
 Or ought that might his happy state secure,

335. *And what is faith, &c.*---what merit is there in any virtue till it has stood the test assigned it?

339. *Single or combin'd*---as not to be secure to us single or together.

343. *O woman*---authoritative expressions which the case seems to have required.

Adam to Eve.

Secure from outward force ; within himself
The danger lies, yet lies within his power :
Against his will he can receive no harm : 350
But God left free the will, for what obeys
Reason is free, and reason he made right,
But bid her well beware, and still erect,
Lest by some fair appearing good surpris'd
She dictate false, and misinform the will 355
To do what God expressly hath forbid.
Not then mistrust, but tender love enjoins,
That I should mind thee oft, and mind thou me.
Firm we subsist, yet possible to swerve,
Since reason not impossibly may meet 360
Some specious object by the foe suborn'd,
And fall into deception unaware,
Not keeping strictest watch, as she was warn'd.
Seek no temptation then, which to avoid
Were better, and most likely if from me 365
Thou sever not : trial will come unsought.
Would'st thou approve thy constancy, approve
First thy obedience ; th' other who can know,
Not seeing thee attempted, who attest ?
But if thou think, trial unsought may find 370
Us both securer than thus warn'd thou seem'st,
Go ; for thy stay, not free, absents thee more ;
Go in thy native innocence, rely

372. *Go ; for thy stay, &c.* It is probable that Milton here alludes to his own case in this account of Adam and Eve's parting, as in the account of their reconciliation it will appear that he copied exactly what happened to himself.

Eve parts from Adam.

On what thou hast of virtue, summon all, 374

For God tow'ards thee hath done his part, do thine.

So spake the patriarch of mankind ; but Eve
Persisted, yet submit, though last, reply'd.

With thy permission then, and thus forewarn'd
Chiefly by what thy own last reasoning words
Touch'd only, that our trial, when least sought, 380
May find us both perhaps far less prepar'd,
The willinger I go, nor much expect
A foe so proud will first the weaker seek ;
So bent, the more shall shame him his repulse. 384

Thus saying, from her husband's hand her hand
Soft she withdrew, and like a Wood-Nymph light,
Oread or Dryad, or of Delia's train,
Betook her to the groves, but Delia's self
In gait surpass'd, and Goddess-like deport,
Though not as she with bow and quiver arm'd, 390
But with such gard'ning tools as art yet rude,
Guiltless of fire, had form'd, or Angels brought.
To Pales, or Pomona, thus adorn'd,
Likest she seem'd, Pomona when she fled
Vertumnus, or to Ceres in her prime, 395
Yet Virgin of Proserpina from Jove.

386. *Soft she withdrew.* The reader must be pleased with the tenderness of this description.

387. *Oread*, a nymph of the mountains, or *Dryad*, a nymph of the groves. *Delia's train*---the train of Diana---but Eve exceeded even Diana herself !

393---395. *Pales* or *Pomona*, or *Ceres*---all three goddesses who were handsome, and presided over the cultivation of the ground.

396. *Virgin of Proserpina*---not yet borne *Proserpina*, who derived

 Reflections on Eve.

Her long with ardent look his eye pursu'd
 Delighted, but desiring more her stay.
 Oft he to her his charge of quick return
 Repeated, she to him as oft engag'd 400
 To be return'd by noon amid the bower,
 And all things in best order to invite
 Noontide repast, or afternoon's repose.
 O much deceiv'd, much failing, hapless Eve,
 Of thy presum'd return! event perverse! 405
 Thou never from that hour in Paradise
 Found'st either sweet repast, or sound repose;
 Such ambush hid among sweet flow'rs and shades
 Waited with hellish rancour imminent
 To intercept thy way, or send thee back 410
 Despoil'd of innocence, of faith, of bliss.
 For now, and since first break of dawn the fiend,
 Mere serpent in appearance, forth was come,
 And on his quest, where likeliest he might find
 The only two of mankind, but in them 415
 The whole included race, his purpos'd prey.
 In bow'r and field he sought, where any tuft
 Of grove or garden-plot more pleasant lay,
 Their tendence or plantation for delight;
 By fountain or by shady rivulet 420
 He sought them both, but wish'd his hap might find
 Eve separate, he wish'd, but not with hope
 Of what so seldom chanc'd, when to his wish,

her birth from Jupiter or *Jove*. Bishop Warburton adopts this interpretation.

404. *O much failing*—much failing of thy presumed return.

Satan spies Eve.

Beyond his hope, Eve separate he spies,
 Veil'd in a cloud of fragrance, where she stood, 425
 Half spy'd, so thick the roses blushing round
 About her glow'd, oft stooping to support
 Each flow'r of slender stalk, whose head though gay
 Carnation, purple', azure or speck'd with gold,
 Hung drooping unsustain'd; them she upstays 430
 Gently with myrtle band, mindless the while
 Herself though fairest unsupported flower,
 From her best prop so far, and storm so nigh.
 Nearer he drew, and many a walk travers'd
 Of stateliest covert, cedar, pine, or palm, 435
 Then voluble and bold, now hid, now seen
 Among thick-woven arborets and flowers
 Imborder'd on each bank, the hand of Eve:
 Spot more delicious than those gardens feign'd
 Or of reviv'd Adonis, or renown'd 440
 Alcinous, host of old Laertes' son,

427. *Oft stooping to support*, &c. A truly feminine occupation, and most beautifully described.

434. *Nearer he drew*, &c. The several wiles here put in practice by the tempter, when he found Eve separated from her husband, are worthy of observation.

438. *Imborder'd on each bank*, &c.---the banks were bordered with flowers; *the hand of Eve*---the handiwork of Eve, as we say of a picture, that it is *the hand* of such or such a master.

440. *Reviv'd Adonis*---for, according to tradition, he died every year and revived again. *Alcinous, host of old Laertes' son*; that is, of Ulysses, whom he entertained in his return from Troy. *Or that, not mystic*---not fabulous as the rest, but a real garden which Solomon (according to Canticles) made for his wife the daughter of Pharaoh king of Egypt.

Admiration of Satan.

Or that, not mystic, where the sapient king
 Held dalliance with his fair Egyptian spouse.
 Much he the place admir'd, the person more.
 As one who long in populous city pent, 445
 Where houses thick and sewers annoy the air,
 Forth issuing on a summer's morn to breathe
 Among the pleasant villages and farms
 Adjoin'd, from each thing met conceives delight,
 The smell of grain, or tedded grass, or kine, 450
 Or dairy', each rural sight, each rural sound ;
 If chance with nymph-like step fair virgin pass,
 What pleasing seem'd, for her now pleases more,
 She most, and in her looks sums all delight :
 Such pleasure took the Serpent to behold 455
 This flow'ry plat, the sweet recess of Eve
 Thus early, thus alone ; her heav'nly form
 Angelic, but more soft, and feminine,
 Her graceful innocence, her every air
 Of gesture or least action overaw'd 460
 His malice, and with rapine sweet bereav'd
 His fierceness of the fierce intent it brought :
 That space the Evil one abstracted stood
 From his own ev'il, and for the time remain'd
 Stupidly good, of enmity disarm'd, 465
 Of guile, of hate, of envy, of revenge ;
 But the hot Hell that always in him burns,

450. *Tedded grass*---just mowed and spread for drying.

457. *Her heavenly form*. Never was there a finer or juster compliment paid to female beauty.

Exclamation of Satan.

Though in mid Heav'n, soon ended his delight,
 And tortures him now more, the more he sees
 Of pleasure not for him ordain'd : then soon 470
 Fierce hate he recollects, and all his thoughts
 Of mischief, gratulating, thus excites.

THOUGHTS, whither have ye led me? With what
 sweet

Compulsion thus transported to forget
 What hither brought us! Hate, not love, nor hope 475
 Of Paradise for Hell, hope here to taste
 Of pleasure, but all pleasure to destroy,
 Save what is in destroying; other joy
 To me is lost. Then let me not pass
 Occasion which now smiles; behold alone 480
 The woman, opportune to all attempts,
 Her husband, for I view far round, not nigh
 Whose higher intellectual more I shun,
 And strength, of courage haughty, and of limb
 Heroic built, though of terrestrial mould 485
 Foe not formidable, except from wound,
 I not; so much hath Hell debas'd, and pain
 Enfeebled me, to what I was in Heaven.
 She fair, divinely fair, fit love for Gods,
 Not terrible, though terror be in love 490

468. *Though in mid Heaven*; that is, would do though he were in heaven.

486. *Exempt from wound*---while their innocence continued to be preserved.

490. *Not terrible, &c.* On this passage Dr. Pearce observes, that a beautiful woman is approached with terror unless he who ap-

Satan approaches Eve.

And beauty, not approach'd by a stronger hate,
 Hate stronger, under show of love well feign'd,
 The way which to her ruin now I tend.

So spake the enemy' of mankind, inclos'd
 In serpent, inmate bad, and toward Eve 495
 Address'd his way, not with indented wave,
 Prone on the ground, as since, but on his rear,
 Circular base of rising folds, that tower'd
 Fold above fold a surging maze, his head
 Crested aloft, and carbuncle his eyes ; 500
 With burnish'd neck of verdant gold, erect
 Amidst his circling spires, that on the grass
 Floated redundant : pleasing was his shape,
 And lovely ; never since of serpent kind
 Lovelier, not those that in Illyria chang'd 505
 Hermione and Cadmus, or the God
 In Epidaurus ; nor to which transform'd

proaches her has a stronger hatred than her beauty can beget love in him.

496. *Indented*---notched, going in and out like the teeth of a saw. The term is also applied to the motions of a snake in the writings of Shakespeare.

505. *Illyria*, a country of Europe bordering on the Gulph of Venice. *Chang'd Hermione and Cadmus*---that is, into which they were transformed---a story from the writings of Ovid. *God in Epidaurus*---Esculapius the god of physic worshipped at Epidaurus, a city of Peloponnesus in Greece---and by assuming the form of a serpent stopped the plague at Rome. *Ammonian Jove*, or Lybian Jupiter, or *Capitoline* the Roman Jupiter, from his temple the capitol at Rome. These were supposed to have conversed with the mothers of Alexander and Scipio---the latter being the *height* of Rome by raising his country to the highest pitch of glory. Ancient history, it is remarkable, abounds with these serpentine transformations.

Approach of the Serpent.

Ammonian Jove, or Capitoline was seen,
 He with Olympias, this with her who bore
 Scipio the height of Rome. With tract oblique 510
 At first, as one who sought access, but fear'd
 To interrupt, side-long he works his way.
 As when a ship by skilful steersman wrought
 Nigh river's mouth or foreland, where the wind
 Veers oft, as oft so steers, and shifts her sail : 515
 So varied he, and of his tortuous train
 Curl'd many a wanton wreath in sight of Eve,
 To lure her eye ; she busied heard the sound
 Of rustling leaves, but minded not, as us'd
 To such disport before her through the field, 520
 From every beast, more duteous at her call,
 Than at Circean call the herd disguis'd.
 He bolder now, uncall'd before her stood,
 But as in gaze admiring : oft he bow'd
 His turret crest, and sleek enamell'd neck, 525
 Fawning, and lick'd the ground whereon she trod.
 His gentle dumb expression turn'd at length
 The eye of Eve to mark his play ; he glad
 Of her attention gain'd, with serpent tongue
 Organic, or impulse of vocal air, 530
 His fraudulent temptation thus began.

WONDER not, sov'reign Mistress, if perhaps

522. *Circean call*---Circe, an enchantress, who in a moment turned the companions of Ulysses into swine.

530. *Organic, or impulse*---that is, either the devil moved the serpent's tongue, or made an impression on the surrounding air.

532. *Wonder not, sov'reign Mistress*. According to the poet, Satan seems to have thought that *the female heart* is most effectually

Serpent's Speech and Reply.

Thou canst, who art sole wonder ; much less arm
 Thy looks, the Heav'n of mildness, with disdain,
 Displeas'd that I approach thee thus, and gaze 535
 Insatiate, I thus single, nor have fear'd
 Thy awful brow, more awful thus retir'd.
 Fairest resemblance of thy Maker fair,
 Thee all things living gaze on, all things thine
 By gift, and thy celestial beauty' adore 540
 With ravishment beheld, there best beheld
 Where universally admir'd ; but here
 In this inclosure wild, these beasts among,
 Beholders rude, and shallow to discern
 Half what in thee is fair, one man except, 545
 Who sees thee? (And what is one?) who should'st be
 seen

A Goddess among Gods, ador'd and serv'd
 By Angels numberless, thy daily train.

So glaz'd the Tempter, and his proem tun'd ;
 Into the heart of Eve his words made way, 550
 Though at the voice much marvelling ; at length
 Not unamaz'd she thus in answer spake.

WHAT may this mean? Language of man pro-
 nounc'd

By tongue of brute, and human sense express'd ?
 The first at least of these I thought deny'd 555
 To beasts, whom God on their creation-day
 Created mute to all articulate sound ;

gained by *flattery* ; it has therefore been well remarked that, to cry
 up Eve as a goddess was the readiest way to make her mortal--or
 to render her subject to all the evils of mortality.

Answer of the Tempter.

The latter I demur, for in their looks
Much reas'on, and in their actions oft appears.
Thee, Serpent, subtlest beast of all the field 560
I knew, but not with human voice endued ;
Redouble then this miracle, and say,
How cam'st thou speakable of mute, and how
To me so friendly grown above the rest
Of brutal kind that daily are in sight ; 565
Say, for such wonder claims attention due.

To whom the guileful Tempter thus reply'd.
Empress of this fair world, resplendent Eve,
Easy to me it is to tell thee all
What thou command'st, and right thou should'st be
obey'd :

I was at first as other beasts that graze 571
The trodden herb, of abject thoughts and low,
As was my food : nor ought but food discern'd
Or sex, and apprehended nothing high :
Till on a day roving the field, I chanc'd 575
A goodly tree far distant to behold
Loaden with fruit of fairest colours mix'd,
Ruddy and gold : I nearer drew to gaze ;
When from the boughs a savoury odour blown,
Grateful to appetite, more pleas'd my sense 580
Than smell of sweetest fennel, or the teats
Of ewe or goat dropping with milk at even,
Unsuck'd of lamb or kid, that tend their play.

563. *Speakable*, or able to speak---a matter worthy of enquiry.581. *Sweetest fennel*, &c. Things most agreeable to serpents are here mentioned.

Tempter's Speech.

To satisfy the sharp desire I had
Of tasting those fair apples, I resolv'd 585
Not to defer ; hunger and thirst at once,
Pow'rful persuaders, quicken'd at the scent
Of that alluring fruit, urg'd me so keen.
About the mossy trunk I wound me soon,
For high from ground the branches would require 590
Thy utmost reach or Adam's : round the tree
All other beasts that saw, with like desire
Longing and envying stood, but could not reach.
Amid the tree now got, where plenty hung
Tempting so nigh, to pluck and eat my fill 595
I spar'd not, for such pleasure till that hour
At feed or fountain never had I found.
Sated at length, ere long I might perceive
Strange alteration in me, to degree
Of reason in my inward pow'rs, and speech 600
Wanted not long, though to this shape retain'd.
Thenceforth to speculations high or deep
I turn'd my thoughts, and with capacious mind
Consider'd all things visible in Heaven,
Or Earth, or Middle, all things fair and good : 605
But all that fair and good in thy divine
Semblance, and in thy beauty's heav'nly ray
United I beheld ; no fair to thine
Equivalent or second, which compell'd
Me thus, though importune perhaps, to come 610

585. *Fair apples.* According to the common notion an *apple* was the forbidden fruit---but it is impossible to speak on this subject with any certainty.

Serpent and Eve.

And gaze, and worship thee of right declar'd
Sov'reign of creatures, universal Dame.

So talk'd the spirited sly Snake; and Eve
Yet more amaz'd unwary thus reply'd.

Serpent, thy overpraising leaves in doubt 615

The virtue of that fruit, in thee first prov'd:

But say, where grows the tree, from hence how far?

For many are the trees of God that grow

In Paradise, and various, yet unknown

To us in such abundance lies our choice, 620

As leaves a greater store of fruit untouch'd,

Still hanging incorruptible, till men

Grow up to their provision, and more hands

Help to disburden Nature of her birth.

To whom the wily Adder, blithe and glad. 625

Empress, the way is ready, and not long,

Beyond a row of myrtles on a flat,

Fast by a fountain, one small thicket past

Of blowing myrrh and balm; if thou accept

My conduct, I can bring thee thither soon. 630

LEAD then, said Eve. He leading swiftly roll'd

In tangle, and made intricate seem straight,

To mischief swift. Hope elevates, and joy

Brightens his crest; as when a wand'ring fire,

612. *Universal Dame*. The word *Dame*, though to our ears it conveys a low idea, yet formerly it was an appellation of respect and honour.

634. *A wand'ring fire*, &c. There is not, perhaps, a more philosophic account of the *ignis fatuus*, commonly called *Will of the Wisp* or *Jack-a-lanthorn*, than what is found in these lines. Here are united philosophy and poetry.

Eve and the Tempter.

Compact of unctuous vapour, which the night 635
 Condenses, and the cold environs round,
 Kindled through agitation to a flame,
 Which oft they say, some evil Spi'rit attends,
 Hovering and blazing with delusive light,
 Misleads th' amaz'd night-wand'rer from his way 640
 To bogs and mires, and oft through pond or pool,
 There swallow'd up and lost, from succour far,
 So glister'd the diæ Snake, and into fraud
 Led Eve our credulous mother, to the tree
 Of prohibition, root of all our woe; 645
 Which when she saw, thus to her guide she spake.

SERPENT, we might have spar'd our coming hither,
 Fruitless to me, though fruit be here to' excess,
 The credit of whose virtue rests with thee,
 Wondrous indeed, if cause of such effects. 650
 But of this tree we may not taste nor touch;
 God so commanded, and left that command
 Sole daughter of his voice; the rest, we live
 Law to ourselves, our reason is our law.

To whom the Tempter guilefully replied. 655
 Indeed? Hath God then said that of the fruit
 Of all those garden trees ye shall not eat,
 Yet Lords declar'd of all in earth or air?

653. *Sole daughter of his voice*---a noted phrase among the Jews, by which they understood a voice from Heaven---and this command is called the *sole daughter*, as it is the only command that we read of that was given to our first parents in Paradise.

657. *Shall not eat, &c.*---Gen. iii. 1, "Yea, hath God said, *Ye shall not eat,*" &c.

 Address to the Fruit.

To whom thus Eve yet sinless. Of the fruit
 Of each tree in the garden we may eat, 660
 But of the fruit of this fair tree amidst
 The garden, God hath said, Ye shall not eat
 Thereof, nor shall ye touch it, lest ye die.

SHE scarce had said, though brief, when now more
 bold

The Tempter, but with show of zeal and love 665
 To Man, and indignation at his wrong,
 New part puts on, and as to passion mov'd,
 Fluctuates disturb'd, yet comely and in act
 Rais'd, as of some great matter to begin.
 As when of old some orator renown'd 670
 In Athens or free Rome, where eloquence
 Flourish'd, since mute, to some great cause address'd
 Stood in himself collected, while each part,
 Motion, each act won audience ere the tongue,
 Sometimes in height began, as no delay 675
 Of preface brooking through his zeal of right :
 So standing, moving, or to height up grown,
 The Tempter all impassion'd thus began.

O SACRED, wise, and wisdom-giving Plant,
 Mother of science, now I feel thy power 680
 Within me clear, not only to discern
 Things in their causes, but to trace the ways
 Of highest agents, deem'd however wise.

659. *Of the fruit, &c.* The answer of Eve in Gen. iii. 2, 3, "We may eat of the fruit," &c.

673, 674. *Each part, Motion, &c.* It was the graceful *motion* of *each part* of him, and not the parts themselves that *won audience* and attention.

 Tempter's Speech.

Queen of this universe, do not believe
 Those rigid threats of death ; ye shall not die : 685
 How should ye ? By the fruit ? It gives you life
 To knowledge ; by the threat'ner ? Look on me,
 Me who have touch'd and tasted, yet both live,
 And life more perfect have attain'd than fate
 Meant me, by vent'ring higher than my lot. 690
 Shall that be shut to Man, which to the Beast
 Is open ? Or will God incense his ire
 For such a petty trespass, and not praise
 Rather your dauntless virtue, whom the pain
 Of death denounc'd, whatever thing death be, 695
 Deterr'd not from atchieving what might lead
 To happier life, knowledge of good and evil ;
 Of good, how just ? Of evil, if what is evil
 Be real, why not know, since easier shunn'd ?
 God therefore cannot hurt ye, and be just ; 700
 Not just, not God ; not fear'd then, nor obey'd :
 Your fear itself of death removes the fear.
 Why then was this forbid ? Why but to awe,
 Why but to keep ye low and ignorant,
 His worshippers ? He knows that in the day 705
 Ye eat thereof, your eyes that seem so clear,
 Yet are but dim, shall perfectly be then
 Open'd and clear'd, and ye shall be as Gods,
 Knowing both good and evil as they know.
 That ye shall be as Gods, since I as Man, 710

685. *Ye shall not die*---Gen. iii. 4, " And the serpent said unto the woman---*Ye shall not surely die.*"

705. *He knows, &c.*---Gen. iii. 5, " For God doth know that in the day," &c.

Effect of the Speech.

Internal Man, is but proportion meet ;
I of brute human, ye of human Gods.
So ye shall die perhaps, by putting off
Human, to put on Gods ; death to be wish'd,
Though threaten'd, which no worse than this can bring.
And what are Gods that Man may not become 716
As they, participating God-like food ?
The Gods are first, and that advantage use
On our belief, that all from them proceeds ;
I question it, for this fair earth I see, 720
Warm'd by the sun, producing every kind,
Them nothing : if they all things, who inclos'd
Knowledge of good and evil in this tree,
That whoso eats thereof, forthwith attains
Wisdom without their leave ? And wherein lies 725
Th' offence, that Man should thus attain to know ?
What can your knowledge hurt him, or this tree
Impart against his will, if all be his ?
Or is it envy, and can envy dwell
In heav'nly breasts ? These, these and many more 730
Causes import your need of this fair fruit.
Goddess humane, reach then, and freely taste.

HE ended, and his words replete with guile
Into her heart too easy entrance won :
Fix'd on the fruit she gaz'd, which to behold 735
Might tempt alone, and in her ears the sound
Yet rung of his persuasive words, impregn'd
With reason, to her seeming, and with truth ;

714. *To put on gods* ; thus 1 Cor. xv. 53, " For this mortal must put on immortality."

Eve musing.

Meanwhile the hour of noon drew on, and wak'd
 An eager appetite, rais'd by the smell 740
 So savoury of that fruit, which with desire,
 Inclunable now grown to touch or taste,
 Solicited her longing eye ; yet first
 Pausing a while, thus to herself she mus'd.

GREAT are thy virtues, doubtless, best of fruits, 745
 Though kept from man, and worthy to be admir'd,
 Whose taste too long forborne, at first essay
 Gave elocution to the mute, and taught
 The tongue not made for speech to speak thy praise :
 Thy praise he also who forbids thy use, 750
 Conceals not from us, naming thee the tree
 Of knowledge, knowledge both of good and evil ;
 Forbids us then to taste, but his forbidding
 Commends thee more, while it infers the good
 By thee communicated, and our want : 755
 For good unknown, sure is not had, or had
 And yet unknown, is as not had at all.
 In plain then, what forbids he but to know,
 Forbids us good, forbids us to be wise ?
 Such prohibitions bind not. But if death 760
 Bind us with after-bands, what profits then
 Our inward freedom ? In the day we eat
 Of this fair fruit, our doom is, we shall die.
 How dies the Serpent ? he hath eat'n and lives,

739. *Meanwhile, &c.*---a circumstance beautifully added to the scripture account, in order to make the folly and impiety of Eve appear less extravagant and monstrous in the eye of her posterity.

750. *He also who forbids*---as if it had not been God who had forbidden---but God was not now in all her thoughts.

Eve plucks the Fruit.

And knows, and speaks, and reasons, and discerns,
Irrational till then. For us alone 766
Was death invented? or to us deny'd
This intellectual food, for beasts reserv'd?
For beasts it seems: yet that one beast which first
Hath tasted, envies not, but brings with joy 770
The good befall'n him, author unsuspect,
Friendly to man, far from deceit or guile.
What fear I then, rather what know to fear
Under this ignorance of good and evil,
Of God or death, of law or penalty? 775
Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise: what hinders then
To reach, and feed at once both body' and mind?
So saying, her rash hand in evil hour 780
Forth reaching to the fruit, she pluck'd, she eat:
Earth felt the wound, and Nature from her seat
Sighing through all her works gave signs of woe,
That all was lost. Back to the thicket slunk
The guilty Serpent, and well might, for Eve 785
Intent now wholly on her taste, nought else
Regarded, such delight till then, as seem'd,
In fruit she never tasted, whether true
Or fancy'd so, through expectation high
Of knowledge, nor was God-head from her thought.
Greedy she ingorg'd without restraint, 791

777. *Fair to the eye, &c.* Gen. iii. 6, "The woman saw that the tree was good," &c.

Eve's Exultation.

And knew not eating death : satiate at length,
 And heighten'd as with wine, jocund and boon,
 Thus to herself she pleasingly began.

O SOV'REIGN, virtuous, precious of all trees 795
 In Paradise, of operation blest
 To sapience, hitherto obscur'd, infam'd,
 And thy fair fruit let hang, as to no end
 Created ; but henceforth my early care,
 Not without song, each morning, and due praise,
 Shall tend thee, and the fertile burden ease 801
 Of thy full branches offer'd free to all ;
 Till dieted by thee I grow mature
 In knowledge, as the Gods who all things know ;
 Though others envy what they cannot give ; 805
 For had the gift been theirs, it had not here
 Thus grown. Experience, next to thee I owe,
 Best guide ; not following thee I had remain'd
 In ignorance ; thou open'st wisdom's way,
 And giv'st access, though secret she retire. 810
 And I perhaps am secret ; Heav'n is high,
 High, and remote to see from thence distinct
 Each thing on earth ; and other care perhaps
 May have diverted from continual watch
 Our great forbidd'ring, safe with all his spies 815

792. *Eating death*---a Greek phrase, used often by the Latins too
 ---eating the fruit which brought death was eating death, as being
 virtually contained in it.

795. *Precious of all trees*---the positive degree of the adjective for
 the superlative---*the most precious of all trees*.

805. *Though others envy*. Eve now attributed *envy* to the gods---
 the height of impiety.

Eve proceeds to Adam.

About him. But to Adam in what sort
 Shall I appear? Shall I to him make known
 As yet my change, and give him to partake
 Full happiness with me, or rather not,
 But keep the odds of knowledge in my power 820
 Without copartner? So to add what wants
 In female sex, the more to draw his love,
 And render me more equal, and perhaps,
 A thing not undesirable, sometime
 Superior; for inferior who is free? 825
 This may be well: but what if God have seen,
 And death ensue? Then I shall be no more,
 And Adam wedded to another Eve,
 Shall live with her enjoying, I extinct;
 A death to think. Confirm'd then I resolve, 830
 Adam shall share with me in bliss or woe;
 So dear I love him, that with him all deaths
 I could endure, without him live no life.

So saying, from the tree her step she turn'd,
 But first low reverence done, as to the Power 835
 That dwelt within, whose presence had infus'd
 Into the plant scintial sap, deriv'd
 From nectar, drink of Gods. Adam the while
 Waiting desirous her return, had wove
 Of choicest flow'rs a garland to adorn 840

818. *Give him to partake* has been thought a very beautiful expression.

823. *And perhaps, &c.* Sovereignty over man is thought to be the height of female ambition.

835. *First low reverence*—the first-fruit of disobedience is falling into idolatry.

Eve to Adam.

Her tresses, and her rural labours crown,
 As reapers oft are wont their harvest queen.
 Great joy he promis'd to his thoughts, and new
 Solace in her return, so long delay'd ;
 Yet oft his heart, divine of something ill, 845
 Misgave him ; he the falt'ring measure felt ;
 And forth to meet her went, the way she took
 That morn when first they parted ; by the tree
 Of knowledge he must pass, there he her met,
 Scarce from the tree returning ; in her hand 850
 A bough of fairest fruit, that downy smil'd,
 New gather'd, and ambrosial smell diffus'd.
 To him she hasted : in her face excuse
 Came prologue, and apology too prompt,
 Which with bland words at will she thus address'd.

HAST thou not wonder'd, Adam, at my stay ? 856
 Thee I have miss'd, and thought it long, depriv'd
 Thy presence, agony of love till now
 Not felt, nor shall be twice, for never more
 Mean I to try, what rash untry'd I sought, 860
 The pain of absence from thy sight. But strange
 Hath been the cause, and wonderful to hear :
 This tree is not as we are told, a tree
 Of danger tasted, not to' evil unknown
 Opening the way, but of divine effect 865

845. *Divine of something ill*---foreboding something ill.

846. *Falt'ring measure*---he found his heart kept not true time---there was an unpleasant sensation excited in the animal constitution.

851. *Downy smil'd*---covered with soft down, looked sweetly.

Astonishment of Adam.

To open eyes, and make them Gods who taste ;
And hath been tasted such : the serpent wise,
Or not restrain'd as we, or not obeying,
Hath eaten of the fruit, and is become
Not dead, as we are threaten'd, but henceforth 870
Endued with human voice and human sense,
Reasoning to admiration, and with me
Persuasively have so prevail'd that I
Have also tasted, and have also found
Th' effects to correspond, opener mine eyes, 875
Dim erst, dilated spirits, ampler heart,
And growing up to Godhead ; which for thee
Chiefly I sought, without thee can despise.
For bliss, as thou hast part, to me is bliss,
Tedious, unshar'd with thee, and odious soon. 880
Thou therefore also taste, that equal lot
May join us, equal joy, as equal love ;
Lest thou not tasting, different degree
Disjoin us, and I then too late renounce
Deity for thee, when fate will not permit. 885

THUS Eve with count'nance blithe her story told ;
But in her cheek distemper flushing glow'd.
On th' other side, Adam, soon as he heard
The fatal trespass done by Eve, amaz'd,
Astonied stood and blank, while horror chill 890
Ran through his veins, and all his joints relax'd ;
From his slack hand the garland wreath'd for Eve

890. *Astonied*---here evidently used for *astonished*.

Adam to Eve.

Down dropt, and all the faded roses shed :
 Speechless he stood and pale, till thus at length
 First to himself he inward silence broke. 895

O FAIREST of creation, last and best
 Of all God's works, Creature in whom excell'd
 Whatever can to sight or thought be form'd,
 Holy, divine, good, amiable, or sweet !
 How art thou lost, how on a sudden lost, 900
 Defac'd, deflow'r'd, and now to death devote ?
 Rather how hast thou yielded to transgress
 The strict forbiddance, how to violate
 The sacred fruit forbidd'n ? Some cursed fraud
 Of enemy hath beguil'd thee, yet unknown, 905
 And me with thee hath ruin'd, for with thee
 Certain my resolution is to die ;
 How can I live without thee, how forego
 Thy sweet converse and love so dearly join'd,
 To live again in these wild woods forlorn 910
 Should God create another Eve, and I
 Another rib afford, yet loss of thee
 Would never from my heart ; no, no, I feel
 The link of nature draw me : flesh of flesh,

893. *Down dropt*---the beauty of the numbers as well as of the image must be admired.

901. *Defac'd, deflower'd, &c.* Here we have what is called *alliteration*, or beginning of several words with the same letter---in perfection : Dryden thought it one of the greatest arts of versification.

910. *Wild woods.* Such is Adam's tenderness and affection for Eve, that the mere imagination of losing her had already converted the sweets of Paradise into the horrors of a desolate wilderness!

 Reproaching Eve.

Bone of my bone thou art, and from thy state 915

Mine never shall be parted, bliss or woe!

So having said, as one from sad dismay

Recomforted, and after thoughts disturb'd

Submitting to what seem'd remediless,

Thus in calm mood his words to Eve he turn'd. 920

BOLD deed thou hast presum'd, advent'rous Eve,

And peril great provok'd, who thus hast dar'd,

Had it been only coveting to eye

That sacred fruit, sacred to abstinence,

Much more to taste it under ban to touch. 925

But past who can recal, or done undo?

Not God omnipotent, nor Fate; yet so

Perhaps thou shalt not die, perhaps the fact

Is not so heinous now, foretasted fruit,

Profan'd first by the serpent, by him first 930

Made common and unhallow'd ere our taste;

Nor yet on him found deadly, he yet lives,

Lives as thou saidst, and gains to live as Man

Higher degree of life, inducement strong

To us, as likely tasting to attain 935

Proportional ascent, which cannot be

But to be Gods, or Angels Demi-Gods.

Nor can I think that God, Creator wise,

Though threat'ning, will in earnest so destroy

Us his prime creatures, dignify'd so high, 940

920. *Calm mood.* Adam addresses Eve with a deep considerate melancholy.

928. *Perhaps thou shalt not die.* Here is the natural imbecility of the human mind, and its aptness to be warp'd by passion and inclination.

Eve addresses Adam.

Set over all his works, which in our fall,
For us created, needs with us must fail,
Dependent made ; so God shall uncreate,
Be frustrate, do, undo, and labour lose,
Not well conceiv'd of God, who though his power 945
Creation could repeat, yet would be loath
Us to abolish, lest the Adversary
Triumph and say ; Fickle their state whom God
Most favours ; who can please him long ? Me first
He ruin'd, now Mankind ; whom will he next ? 950
Matter of scorn, not to be giv'n the Foe.
However I with thee have fix'd my lot,
Certain to undergo like doom ; if death
Consort with thee, death is to me as life ;
So forcible within my heart I feel 955
The bond of nature draw me to my own,
My own in thee, for what thou art is mine ;
Our state cannot be sever'd, we are one,
One flesh ; to lose thee were to lose myself !
So Adam, and thus Eve to him reply'd. 960
O glorious trial of exceeding love,
Illustrious evidence, example high !
Engaging me to emulate, but short
Of thy perfection, how shall I attain,
Adam ? from whose dear side I boast me sprung, 965
And gladly of our union hear thee speak,
One heart, one soul in both ; whereof good proof
This day affords, declaring thee resolv'd,
Rather than death or ought than death more dread

949. *Me first*---here used with an emphatical energy.

Eve embraces Adam.

Shall separate us, link'd in love so dear, 970
To undergo with me one guilt, one crime,
If any be, of tasting this fair fruit,
Whose virtue (for of good still good proceeds,
Direct, or by occasion) hath presented
This happy trial of thy love, which else 975
So eminently never had been known.
Were it I thought death menac'd would ensue
This my attempt, I would sustain alone
The worst, and not persuade thee, rather die
Deserted, than oblige thee with a fact 980
Pernicious to thy peace, chiefly assur'd
Remarkably so late of thy so true,
So faithful love unequall'd; but I feel
Far otherwise th' event, not death, but life
Augmented, open'd eyes, new hopes, new joys, 985
Taste so divine, that what of sweet before
Hath touch'd my sense, flat seems to this, and harsh.
On my experience, Adam, freely taste,
And fear of death deliver to the winds.

So saying, she embrac'd him, and for joy 990
Tenderly wept, much won that he his love
Had so ennobled, as of choice to' incur
Divine displeasure for her sake, or death.
In recompense (for such compliance bad
Such recompense best merits) from the bough 995
She gave him of that fair enticing fruit

980. *Oblige*, used in the Latin sense, which signifies not only to bind, but to render obnoxious to punishment.

989. *Deliver to the winds*--a sort of proverbial expression.

Eating of Adam.

With liberal hand : he scrupled not to eat
 Against his better knowledge, not deceiv'd,
 But fondly overcome with female charm.
 Earth trembled from her entrails, as again 1000
 In pangs, and Nature gave a second groan,
 Sky low'r'd, and muttering thunder, some sad drops
 Wept at completing of the mortal sin
 Original ; while Adam took no thought,
 Eating his fill, nor Eve to iterate 1005
 Her former trespass fear'd, the more to sooth
 Him with her lov'd society, that now
 As with new wine intoxicated both
 They swim in mirth, and fancy that they feel
 Divinity within them breeding wings 1010
 Wherewith to scorn the earth : but that false fruit
 Far other operation first display'd,
 Carnal desire inflaming : he on Eve
 Began to cast lascivious eyes, she him
 As wantonly repaid ; in lust they burn : 1015
 Till Adam thus 'gan Eve to dalliance move.
 EVE, now I see thou art exact of taste,
 And elegant, of sapience no small part,
 Since to each meaning savour we apply,
 And palate call judicious ; I the praise 1020

999. *Female charm*---Gen. iii. 17, "Hearkening unto the voice of his wife."

1001. *Second groan*. Virgil tells us that the earth trembled when Dido was ruined by Æneas---Adam's falling therefore into the same guilt, the whole creation appears a second time in convulsions.

1019. *Savour*. We apply this word not only to the palate, but to the understanding.

Adam to Eve.

Yield thee, so well this day thou hast purvey'd.
 Much pleasure we have lost, while we abstain'd
 From this delightful fruit, nor known till now
 True relish, tasting ; if such pleasure be
 In things to us forbidd'n, it might be wish'd, 1025
 For this one tree had been forbidden ten.
 But come, so well refresh'd, now let us play,
 As meet is, after such delicious fare ;
 For never did thy beauty since the day
 I saw thee first, and wedded thee, adorn'd 1030
 With all perfections, so inflame my sense
 With ardour to enjoy thee, fairer now
 Than ever, bounty of this virtuous tree.

So said he, and forbore not glance or toy
 Of amorous intent, well understood 1035
 Of Eve, whose eye darted contagious fire.
 Her hand he seiz'd, and to a shady bank,
 Thick overhead with verdant roof embow'r'd,
 He led her nothing loath ; flow'rs were the couch,
 Pansies, and violets, and asphodel, 1040
 And hyacinth, earth's freshest softest lap.
 There they their fill of love and love's disport
 Took largely, of their mutual guilt the seal,
 The solace of their sin, till dewy sleep
 Oppress'd them, wearied with their amorous play.
 Soon as the force of that fallacious fruit, 1046
 That with exhilarating vapour bland

1027. *Let us play*--1 Cor. x. 7, "And the people sat down to eat and to drink and rose up to play."

1029. *Never did thy beauty*--here Homer is closely imitated.

 Address to Eve.

About their spi'rits had play'd, and inmost powers
 Made err, was now exhal'd; and grosser sleep
 Bred of unkindly fumes, with conscious dreams 1050
 Incumber'd, now had left them; up they rose
 As from unrest, and each the other viewing,
 Soon found their eyes how open'd, and their minds
 How darken'd; innocence, that as a veil
 Had shadow'd them from knowing ill, was gone, 1055
 Just confidence, and native righteousness,
 And honour from about them, naked left
 To guilty shame; he cover'd, but his robe
 Uncover'd more. So rose the Danite strong,
 Herculean Samson, from the harlot-lap 1060
 Of Philistean Dalilah, and wak'd
 Shorn of his strength. They destitute and bare
 Of all their virtue: silent, and in face
 Confounded long they sat, as stricken mute,
 Till Adam, though not less than Eve abash'd, 1065
 At length gave utterance to these words constrain'd.

O EVE, in evil hour thou didst give ear
 To that false worm, of whomsoever taught
 To counterfeit Man's voice, true in our fall,
 False in our promis'd rising; since our eyes 1070
 Open'd we find indeed, and find we know
 Both good and ev'il, good lost, and evil got,

1059. *Uncover'd more*---though they were clothed with shame, yet they thereby more discovered their nakedness. *Danite*; Samson is so called as being of the tribe of *Dan*---see the history of Samson and Delilah his mistress, in the Old Testament.

1068. *False worm*---the serpent---for a serpent is thus called in Shakespeare's writings.

Adam's Lamentation.

Bad fruit of knowledge, if this be to know,
Which leaves us naked thus, of honour void,
Of innocence, of faith, of purity, 1075
Our wonted ornaments now soil'd and stain'd,
And in our faces evident the signs
Of foul concupiscence; whence evil store;
Ev'n shame, the last of evils: of the first
Be sure then. How shall I behold the face 1080
Henceforth of God or Angel, erst with joy
And rapture so' oft beheld? those heav'nly shapes
Will dazzle now this earthly with their blaze
Insufferably bright. O might I here
In solitude live savage, in some glade 1085
Obscur'd, where highest woods impenetrable
To star or sun-light, spread their umbrage broad
And brown as evening: cover me ye Pines,
Ye Cedars, with innumerable boughs
Hide me, where I may never see them more! 1090
But let us now, as in bad plight, devise
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen;
Some tree, whose broad smooth leaves together sew'd,
And girded on our loins, may cover round 1096
Those middle parts, that this new comer, shame,
There sit not, and reproach us as unclean.
So counsel'd he, and both together went
Into the thickest wood; there soon they chose 1100
The fig-tree, not that kind for fruit renown'd,

1101. *Fig-tree*--of which the Indian is the largest, whose leaves they twisted around their waists in the manner of a Roman crown.

Effects of the Fall.

But such as at this day to Indians known
In Malabar or Decan spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother-tree, a pillar'd shade 1106
High over-arch'd, and echoing walks between;
There oft the Indian herdsman shunning heat
Shelters in cool, and tends his pasturing herds
At loop-holes cut through thickest shade: those leaves
They gather'd, broad as Amazonian targe, 1111
And with what skill they had, together sew'd,
To gird their waist, vain covering if to hide
Their guilt and dreaded shame; O how unlike
To that first naked glory! Such of late 1115
Columbus found th' American, so girt
With feather'd cincture, naked else and wild
Among the trees on isles and woody shores.
Thus fenc'd, and as they thought, their shame in part
Cover'd, but not at rest or ease of mind, 1120
They sat them down to weep; nor only tears
Rain'd at their eyes, but high winds worse within
Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord, and shook sore
Their inward state of mind, calm region once 1125
And full of peace, now tost and turbulent:
For understanding rul'd not, and the will

1103. *Malabar*, a vast peninsula in the East-Indies, of which *Decan* is a considerable kingdom.

1116. *Columbus*---who discovering America about the year 1492, found its inhabitants *girt with feathers*, as Adam and Eve were with *fig-leaves*.

Conversation of Adam and Eve.

Heard not her lore, both in subjection now
To sensual appetite, who from beneath
Usurping over sov'reign reason claim'd 1130
Superior sway : from thus distemper'd breast,
Adam, estrang'd in look and alter'd style,
Speech intermitted thus to Eve renew'd.

Would thou hadst hearken'd to my words, and
stay'd

With me, as I besought thee, when that strange 1135
Desire of wand'ring this unhappy morn,
I know not whence possess'd thee ; we had then
Remain'd still happy, not as now, despoil'd
Of all our good, sham'd, naked, miserable !
Let none henceforth seek needless cause to' approve
The faith they owe : when earnestly they seek 1141
Such proof, conclude, they then begin to fail !

To whom soon mov'd with touch of blame thus Eve.
What words have pass'd thy lips, Adam severe !
Imput'st thou that to my default, or will 1145
Of wand'ring, as thou call'st it, which who knows
But might as ill have happen'd thou being by,
Or to thyself perhaps ? Hadst thou been there,
Or here th' attempt, thou could'st not have discern'd
Fraud in the Serpent, speaking as he spake ; 1150
No ground of enmity between us known,
Why he should mean me ill, or seek to harm.
Was I to' have never parted from thy side ?
As good have grown there still a lifeless rib.
Being as I am, why didst not thou the head 1155
Command me absolutely not to go,
Going into such danger as thou said'st ?

Adam reproaches Eve.

Too facile then thou didst not much gainsay,
 Nay didst permit, approve, and fair dismiss.
 Hadst thou been firm and fix'd in thy dissent, 1160
 Neither had I transgress'd, nor thou with me !

To whom then first incens'd Adam reply'd.
 Is this the love, is this the recompense
 Of mine to thee, ingrateful Eve, express'd
 Immutable when thou wert lost, not I, 1165
 Who might have liv'd and joy'd immortal bliss,
 Yet willingly chose rather death with thee?
 And am I now upraided as the cause
 Of thy transgressing? not enough severe,
 It seems, is thy restraint : what could I more ? 1170
 I warn'd thee, I admonish'd thee, foretold
 The danger, and the lurking enemy
 That lay in wait ; beyond this had been force,
 And force upon free-will hath here no place.
 But confidence then bore thee on, secure 1175
 Either to meet no danger, or to find
 Matter of glorious trial ; and perhaps
 I also err'd in overmuch admiring
 What seem'd in thee so perfect, that I thought
 No evil durst attempt thee, but I rue 1180
 That error now, which is become my crime,
 And thou th' accuser. Thus it shall befall

1162. *First incens'd*---Adam now first angry, has his speech abrupt, and his sentences broken.

1183. *Women*, instead of *woman*, which would have been the better antecedent, though *women* may be here justified---because such a transition from the plural to the singular is not uncommon in poetical writings.

Mutual Accusation.

Him who to worth in woman over-trusting
Lest her will rule ; restraint she will not brook,
And left to' herself, if evil thence ensue, 1185
She first his weak indulgence will accuse.

Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning,
And of their vain contest appear'd no end !

1189. *No end---Human nature---*thus degenerated, is portrayed with admirable fidelity.

END OF BOOK IX.



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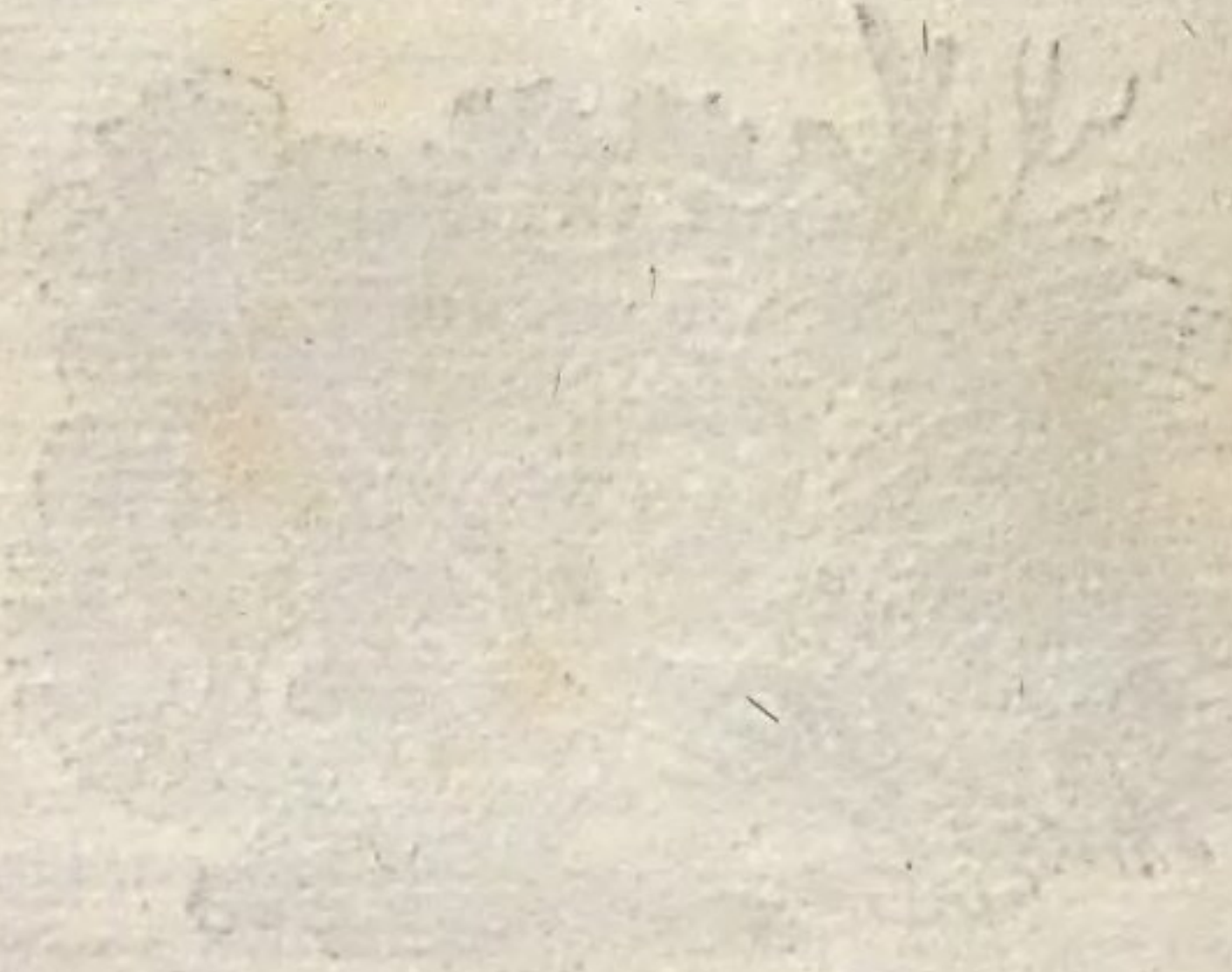
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PARADISE LOST.

BOOK. X.



*He came and with him Eve, more loath though first
To offend, discount'nanc'd both, and compos'd.*

ARGUMENT.

MAN's transgression known, the guardian Angels forsakes Paradise, and return up to heaven to approve their vigilance, and are approved, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends, and gives sentence accordingly ; then, in pity, clothes them both and re-ascends. Sin and death sitting till then at the gates of hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by man there committed, resolve to sit no longer confined in hell, but to follow Satan their sire up to the place of man : to make the way easier from hell to this world to and fro, they pave a broad highway, or bridge, over chaos, according to the track that Satan first made ; then preparing for earth, they meet him proud of success returning to hell ; their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against man ; instead of applause is entertained with a general hiss by all his audience, transformed with himself also suddenly into serpents, according to his doom given in Paradise ; then deluded with a show of the forbidden tree springing up before them, they, greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of sin and death : God foretels the final victory of his Son over them, and the renewing of all things ; but for the present commands his angels to make several alterations in the heavens and elements. Adam more and more perceiving his fallen condition, heavily bewails, rejects the condolment of Eve ; she persists, and at length appeases him : then to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that their seed should be revenged on the serpent, and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.

The Fall known in Heaven.

BOOK X.

MEANWHILE the heinous and spiteful act
 Of Satan done in Paradise, and how
 He in the serpent had perverted Eve,
 Her husband she, to taste the fatal fruit,
 Was known in Heav'n ; for what can 'scape the eye 5
 Of God all-seeing, or deceive his heart
 Omniscient ? who in all things wise and just,
 Hinder'd not Satan to attempt the mind
 Of Man, with strength entire, and free-will arm'd,
 Complete to have discover'd and repuls'd 10
 Whatever wiles of foe or seeming friend.
 For still they knew, and ought to' have still remember'd
 The high injunction not to taste that fruit,
 Whoever tempted ; which they not obeying,

1. Mr. Addison remarks, that this *tenth* book has a greater variety of persons in it than any other in the whole poem.

12. *They knew*---MAN, collectively taken in the ninth line, is antecedent to the plural relative *they*---as Gen. i. 26, " God said, Let us make *man* in our image, and let *them* have dominion," &c.

Address of the Father.

Incurr'd (what could they less ?) the penalty, 15
 And manifold in sin, deserv'd to fall.
 Up into Heav'n from Paradise in haste
 Th' angelic guards ascended, mute and sad
 For Man, for of his state by this they knew,
 Much wond'ring how the subtle Fiend had stol'n 20
 Entrance unseen. Soon as th' unwelcome news
 From Earth arriv'd at Heav'n gate, displeas'd
 All were who heard ; dim sadness did not spare
 That time celestial visages, yet mix'd
 With pity, violated not their bliss. 25
 About the new arriv'd, in multitudes
 Th' ethereal people ran, to hear and know
 How all befel : they tow'ards the throne supreme
 Accountable made haste to make appear
 With righteous plea their utmost vigilance, 30
 And easily approv'd ; when the most high
 Eternal Father from his secret cloud,
 Amidst in thunder utter'd thus his voice.

ASSEMBLED Angels, and ye Pow'rs return'd
 From unsuccessful charge, be not dismay'd, 35
 Nor troubled at these tidings from the earth,
 Which your sincerest care could not prevent,
 Foretold so lately what would come to pass,

16. *Manifold in sin.* Some divines have reckoned up several sins in this *first transgression*, viz. pride, infidelity, disobedience, wicked curiosity," &c.

24, 25. *Mix'd with pity.* There is something (says Mr. Thyer) pleasing, something divine, in the melancholy of a merciful mind. Mark the blessedness of a benevolent temper even in the inhabitants of heaven !

 Father to the Son.

When first this tempter cross'd the gulf from Hell.
 I told ye then he should prevail and speed 40
 On his bad errand, Man should be seduc'd
 And flatter'd out of all, believing lies
 Against his Maker ; no decree of mine
 Concurring to necessitate his fall,
 Or touch with lightest moment of impulse 45
 His free-will, to her own inclining left
 In even scale. But fall'n he is, and now
 What rests, but that the mortal sentence pass
 On his transgression, death denounc'd that day ?
 Which he presumes already vain and void, 50
 Because not yet inflicted, as he fear'd,
 By some immediate stroke ; but soon shall find
 Forbearance no acquittance ere day end.
 Justice shall not return as bounty scorn'd.
 But whom send I to judge them ? whom but thee 55
 Vicegerent Son ? to thee I have transferr'd
 All judgment, whether in Heav'n, or Earth, or Hell.
 Easy it may be seen that I intend
 Mercy colleague with justice, sending thee
 Man's friend, his mediator, his design'd 60
 Both ransom and redeemer voluntary,

42. *Believing lies.* Satan had suggested that all things did not proceed from God---that God kept the forbidden fruit from them out of envy, &c.

56, 57. *Transferr'd all judgment*---John v. 22, "The Father hath committed all judgment to the Son."

59. *Mercy colleague with justice*---Psal. lxxxv. 10, "Mercy and truth are met together," &c.

The Son's Reply.

And destin'd Man himself to judge Man fall'n !
 So spake the Father, and unfolding bright
 Tow'ard the right hand his glory, on the Son
 Blaz'd forth unclouded deity ; he full 65
 Resplendent all his Father manifest
 Express'd, and thus divinely answer'd mild.

FATHER eternal, thine is to decree,
 Mine both in Heav'n and Earth to do thy will
 Supreme, that thou in me thy Son belov'd 70
 May'st ever rest well pleas'd. I go to judge
 On earth these thy transgressors, but thou know'st,
 Whoever judg'd, the worst on me must light,
 When time shall be, for so I undertook
 Before thee' ; and not repenting, this obtain 75
 Of right, that I may mitigate their doom
 On me deriv'd, yet I shall temper so
 Justice with mercy', as may illustrate most
 Them fully satisfied, and thee appease.
 Attendance none shall need, nor train, where none 80
 Are to behold the judgment, but the judg'd
 Those two ; the third best absent is condemn'd,
 Convict by flight, and rebel to all law :
 Conviction to the serpent none belongs.

Thus saying, from his radiant seat he rose 85

62. *Man himself*--John v. 27, " And hath given him authority to execute judgment also because he is the Son of man."

72. *These thy transgressors*---Adam, Eve, and the Serpent.

84. *Serpent none belongs*---he being the ignorant instrument of Satan's malice against mankind.

Adam summoned.

Of high collateral glory', him Thrones and Powers,
 Princedoms, and Dominations ministrant
 Accompanied to Heaven gate, from whence
 Eden and all the coast in prospect lay.
 Down he descended straight ; the speed of Gods 90
 Time counts not, though with swiftest minutes wing'd.
 Now was the sun in western cadence low
 From noon, and gentle airs due at their hour
 To fan the earth now wak'd, and usher in
 The evening cool, when he from wrath more cool 95
 Came the mild judge and intercessor both
 To sentence Man : the voice of God they heard
 Now walking in the garden, by soft winds
 Brought to their ears, while day declin'd ; they heard,
 And from his presence hid themselves among 100
 The thickest trees, both man and wife, till God
 Approaching, thus to Adam call'd aloud.
 Where art thou Adam, wont with joy to meet
 My coming seen far off ? I miss thee here,
 Not pleas'd, thus entertain'd with solitude, 105
 Where obvious duty' ere while appear'd unsought :
 Or come I less conspicuous, or what change
 Absents thee, or what chance detains ? Come forth.

HE came, and with him Eve, more loath, though first

86. *Collateral glory.* The poet uses *collateral* as meaning *side by side*---this being a sense agreeable to its etymology.

92. *The sun in western cadence.* This beautiful description is evidently founded on Gen. iii. 8, " And they heard the voice of the Lord walking in the garden in the cool of the day," &c.

102. *To Adam call'd.*---Gen. iii. 9, " And the Lord God called unto Adam," &c.

Divine Expostulation.

To offend, discount'nanc'd both, and discompos'd :
 Love was not in their looks, either to God 111
 Or to each other, but apparent guilt,
 And shame, and perturbation, and despair,
 Anger, and obstinacy', and hate, and guile.
 Whence Adam falt'ring long, thus answer'd brief.
 I heard thee in the gard'n, and of thy voice 116
 Afraid, being naked, hid myself. To whom
 The gracious Judge without revile reply'd.
 My voice thou oft hast heard, and hast not fear'd,
 But still rejoic'd ; how is it now become 120
 So dreadful to thee ? That thou' art naked, who
 Hath told thee ? Hast thou eaten of the tree,
 Whereof I gave thee charge thou should'st not eat ?
 To whom thus Adam sore beset reply'd.
 O Heav'n, in evil straight this day I stand 125
 Before my judge, either to undergo
 Myself the total crime, or to accuse
 My other self, the partner of my life ;
 Whose failing, while her faith to me remains,
 I should conceal, and not expose to blame 130
 By my complaint ; but strict necessity
 Subdues me, and calamitous constraint,
 Lest on my head both sin and punishment,
 However insupportable, be all
 Devolv'd ; though should I hold my peace, yet thou

116. *I heard thee*---Gen. iii. 10, " And he said I heard thy voice," &c.

121. *That thou' art naked, &c.*---Gen. iii. 11, " Who told thee that thou wast naked," &c.

Divine Reply.

Would'st easily detect what I conceal. 136
 This Woman, whom thou mad'st to be my help,
 And gav'st me as thy perfect gift, so good,
 So fit, so acceptable, so divine,
 That from her hand I could suspect no ill, 140
 And what she did, whatever in itself,
 Her doing seem'd to justify the deed ;
 She gave me of the tree, and I did eat.

To whom the sov'reign Presence thus reply'd.
 Was she thy God, that her thou didst obey 145
 Before his voice, or was she made thy guide,
 Superior, or but equal, that to her
 Thou didst resign thy manhood, and the place
 Wherein God set thee' above her made of thee,
 And for thee, whose perfection far excell'd 150
 Her's in all real dignity? Adorn'd
 She was indeed, and lovely to attract
 Thy love, not thy subjection; and her gifts
 Were such as under government well seem'd,
 Unseemly to bear rule, which was thy part 155
 And person, hadst thou known thyself aright.

So having said, he thus to Eve in few.
 Say, Woman, What is this which thou hast done?

137. *This woman*, &c.---Gen. iii. 12, "And the man said, the woman," &c. The unwillingness of Adam to accuse his wife, and yet the necessity of his doing it are finely imagined.

153. *Thy love, not thy subjection*. In other parts of this poem Milton (says Bishop Newton) seems to have been a strenuous advocate for keeping up the authority of the husband.

158. *Say, woman, What is this*, &c.---Gen. iii. 13, "And the Lord God said unto the woman, What is this," &c.

Serpent cursed.

To whom sad Eve with shame nigh overwhelm'd,
 Confessing soon, yet not before her judge 160
 Bold or loquacious, thus abash'd reply'd.
 The Serpent me beguil'd, and I did eat.

WHICH when the Lord God heard, without delay
 To judgment he proceeded on th' accus'd
 Serpent though brute, unable to transfer 165
 The guilt on him who made him instrument
 Of mischief, and polluted from the end
 Of his creation; justly then accurs'd,
 As vitiated in nature: more to know
 Concern'd not Man (since he no further knew) 170
 Nor alter'd his offence; yet God at last
 To Satan first in sin his doom apply'd,
 Though in mysterious terms, judg'd as then best:
 And on the serpent thus his curse let fall.
 Because thou hast done this, thou art accurs'd 175
 Above all cattle, each beast of the field;
 Upon thy belly groveling thou shalt go,
 And dust shalt eat all the days of thy life.
 Between thee and the Woman I will put
 Enmity, and between thine and her seed; 180
 Her seed shall bruise thy head, thou bruise his heel.

162. *The serpent me beguil'd*---Gen. iii. 14, "And the woman said the serpent beguiled me," &c.

169. *More to know*, &c. The meaning is (says Bishop Warburton) that as man was not to be let into the mystery of redemption at this time, it did not concern him to know that the serpent was but the instrument of the devil.

175. *Because thou hast done this*, &c.---Gen. iii. 14, "And the Lord God said unto the serpent, Because thou hast done this," &c.

Eve and Adam sentenced.

So spake this oracle, then verify'd
 When Jesus son of Mary, second Eve,
 Saw Satan fall like lightning down from Heaven,
 Prince of the air ; then rising from his grave 185
 Spoil'd Principalities and Pow'rs, triumph'd
 In open show, and with ascension bright
 Captivity led captive through the air,
 The realm itself of Satan long usurp'd,
 Whom he shall tread at last under our feet ; 190
 Ev'n he who now foretold his fatal bruise,
 And to the Woman thus his sentence turn'd.
 Thy sorrow I will greatly multiply
 By thy conception ; children thou shalt bring
 In sorrow forth ; and to thy husband's will 195
 Thine shall submit ; he over thee shall rule.

ON Adam last thus judgment he pronounc'd.
 Because thou' hast hearken'd to the voice of thy wife,
 And eaten of the tree, concerning which 199
 I charg'd thee, say'ing, thou shalt not eat thereof :
 Curs'd is the ground for thy sake ; thou in sorrow

182, 183. *Then verify'd when Jesus.* A manifest indication (says Dr. Bentley) that when Milton wrote this passage, he thought *Paradise* was chiefly *regained* at our Saviour's resurrection---this learned critic therefore censures the poet for his having afterwards founded it on *the temptation in the wilderness*.

184. *Satan fell like lightning, &c.*---Luke x. 18, " I beheld Satan as lightning fall," &c. Here is an allusion also to other parts of the sacred writings.

192. *And to the woman, &c.*---Gen. iii. 16, " Unto the woman he said," &c.

197. *On Adam last, &c.*---Gen. iii. 17---19, " And unto Adam he said, Because" &c.

 Shame of Adam and Eve.

Shalt eat thereof all the days of thy life ;
 Thorns also' and thistles it shall bring thee forth
 Unbid ; and thou shalt eat the herb of the field.
 In the sweat of thy face shalt thou eat bread, 205
 Till thou return unto the ground ; for thou
 Out of the ground was taken, know thy birth,
 For dust thou art, and shalt to dust return.

So judg'd he man, both judge and saviour sent,
 And th' instant stroke of death denounc'd, that day
 Remov'd far off; then pitying how they stood 211
 Before him naked to the air, that now
 Must suffer change, disdain'd not to begin
 Thenceforth the form of servant to assume,
 As when he wash'd his servants' feet, so now 215
 As father of his family he clad
 Their nakedness with skins of beasts, or slain,
 Or as the snake with youthful coat repaid ;
 And thought not much to clothe his enemies :
 Nor he their outward only with the skins 220
 Of beasts, but inward nakedness, much more
 Opprobrious, with his robe of righteousness,
 Arraying cover'd from his Father's sight.

214. *The form of a servant*, &c.--alluding to Phil. ii. 7, " And took upon him the form of a servant," &c.

217. *Skins of beasts*--Gen. iii. 21. This is supposed to have been done by divine direction. The beasts must have been slain either by *one another* or for *sacrifice*--and the singular idea of *shedding their coats* is thought to have been taken from some commentary, though Pliny, as to lesser creatures, mentions something of the kind in his writings.

222. *Robe of righteousness*--Isa. lxi. 10, " He hath covered me with the robe of righteousness."

 Sin to Death.

To him with swift ascent he up return'd,
 Into his blissful bosom re-assum'd 225
 In glory as of old : to him appeas'd
 All, though all knowing, what had pass'd with Man
 Recounted, mixing intercession sweet.

MEANWHILE ere thus was sinn'd and judg'd on
 Earth,

Within the gates of Hell sat Sin and Death, 230
 In counterview within the gates, that now
 Stood open wide, belching outrageous flame
 Far into Chaos, since the Fiend pass'd through,
 Sin opening, who thus now to Death began.

O Son, why sit we here each other viewing 235
 Idly, while Satan our great author thrives
 In other worlds, and happier seat provides
 For us his offspring dear ? It cannot be
 But that success attends him ; if mishap
 Ere this he had return'd, with fury driven 240
 By his avengers, since no place like this
 Can fit his punishment, or their revenge.
 Methinks I feel new strength within me rise,
 Wings growing, and dominion giv'n me large
 Beyond this deep ; whatever draws me on, 245

229. *Was sinn'd and judg'd*---verbs used impersonally, that is---before man had thus sinned and God had judged him---*Sin and death* sat in *counterview*, or fronting each other *within the gates of hell*. Much has been said respecting the poet's making *sin* and *death* real personages---but it has been ingeniously remarked, that the scripture had made *persons* of them before in several places, only the scripture has represented them in miniature whilst Milton hath drawn them in their full length and proportions.

 Death to Sin.

Or sympathy, or some connatural force,
 Pow'rful at greatest distance to unite
 With secret amity things of like kind
 By secretest conveyance. Thou my shade
 Inseparable must with me along : 250
 For Death from Sin no pow'r can separate.
 But lest the difficulty of passing back
 Stay his return perhaps over this gulf
 Impassable, impervious, let us try
 Advent'rous work, yet to thy pow'r and mine 255
 Not unagreeable, to found a path
 Over this main from Hell to that new world
 Where Satan now prevails, a monument
 Of merit high to all th' infernal host,
 Easing their passage hence, for intercourse, 260
 Or transmigration, as their lot shall lead.
 Nor can I miss the way, so strongly drawn
 By this new-felt attraction and instinct.

WHOM thus the meagre Shadow answer'd soon.
 Go whither fate and inclination strong 265
 Leads thee ; I shall not lag behind, nor err
 The way, thou leading, such a scent I draw
 Of carnage, prey innumerable, and taste
 The savour of Death from all things there that live :
 Nor shall I to the work thou enterprisest 270

249. *Thou my shade*---Death seemed a shadow, being the inseparable companion as well as offspring of sin.

260. *Intercourse*, passing frequently backward and forward. *Transmigration*---quitting hell once for all---to inhabit the new creation.

266, 267. *Nor err the way*---nor mistake the way ; a remarkable expression.

 Sin and Death leaving Hell.

Be wanting, but afford thee equal aid.
 So saying, with delight he snuff'd the smell
 Of mortal change on earth. As when a flock
 Of ravenous fowl, though many a league remote,
 Against the day of battle, to a field, 275
 Where armies lie encamp'd, come flying, lur'd
 With scent of living carcasses design'd
 For death, the following day, in bloody fight:
 So scented the grim Feature, and upturn'd
 His nostril wide into the murky air, 280
 Sagacious of his quarry from so far.
 Then both from out Hell-gates into the waste
 Wide anarchy of Chaos damp and dark
 Flew diverse, and with pow'r (their pow'r was great)
 Hovering upon the waters, what they met 285
 Solid or slimy, as in raging sea
 Tost up and down, together crowded drove
 From each side shoaling, tow'ards the mouth of Hell:
 As when two polar winds, blowing adverse
 Upon the Cronian sea, together drive 290

273. *As when a flock, &c.* Pliny says that vultures will fly three days before-hand to places where there will be carcasses. Lucan, indeed, has described the ravenous birds that followed the Roman camps, and scented the battle of Pharsalia.

280. *Murky*---black tainted air---and *sagacious*, in the next line, implies *quick of scent*.

289. *Two polar winds*---north and south. *Cronian sea*---the northern, frozen sea. *Imagin'd way*---the north-east passage, as it is called, which so many have attempted to discover. *Petsora*---the most north-eastern province of Muscovy. *Cathaiian*---Cathay, or Catay, a country of Asia, and the northern part of China.

 Prodigious Bridge.

Mountains of ice, that stop th' imagin'd way
 Beyond Petsora eastward, to the rich
 Cathaian coast. The aggregated soil
 Death with his mace petrific, cold and dry,
 As with a trident smote, and fix'd as firm 295
 As Delos floating once ; the rest his look
 Bound with Gorgonian rigour not to move ;
 And with Asphaltic slime, broad as the gate,
 Deep to the roots of Hell the gather'd beach
 They fasten'd, and the mole immense wrought on
 Over the foaming deep high-arch'd, a bridge, 301
 Of length prodigious, joining to the wall
 Immoveable of this now fenceless world
 Forfeit to Death ; from hence a passage broad,
 Smooth, easy, inoffensive down to Hell. 305
 So, if great things to small may be compar'd,
 Xerxes, the liberty of Greece to yoke,
 From Susa his Memnonian palace high

296. *Delos floating once*---an island in the further part of the Mediterranean sea, said to have floated about till it became the birth-place of Apollo.

297. *Gorgonian*, from Gorgon, a monster with snaky hairs---the sight of which turned the beholders into stone. *Asphaltic*---belonging to the lake Asphaltis in Palestine, where Sodom and Gomorrah were anciently situated.

306, 307. *So, Xerxes, &c.*---the Persian monarch. *Susa*---chief city of Persia. *Memnonian palace*---built by Memnon. *Hellespont*---the narrow sea by Constantinople, dividing Europe and Asia, across which Xerxes built a bridge, to march his vast army over. *Scourg'd*---alluding to the king's madly ordering the sea to be whipped for the loss of some of his ships---and the *waves* are said to be *indignant*, because they scorned in rage to be thus confined.

Journey of Sin and Death.

Came to the sea, and over Hellespont
 Bridging his way, Europe with Asia join'd, 310
 And scourg'd with many a stroke th' indignant waves.
 Now had they brought the work with wondrous art
 Pontifical, a ridge of pendent rock,
 Over the vex'd abyss, following the track
 Of Satan to the self-same place where he 315
 First lighted from his wing, and landed safe
 From out of Chaos, to the outside bare
 Of this round world; with pins of adamant
 And chains they made all fast, too fast they made
 And durable; and now in little space 320
 The confines met of empyrean Heaven
 And of this World, and on the left hand Hell
 With long reach interpos'd; three several ways
 In sight, to each of these three places led.
 And now their way to Earth they had descry'd, 325
 To Paradise first tending, when behold
 Satan in likeness of an Angel bright
 Betwixt the Centaur and the Scorpion steering
 His zenith, while the sun in Aries rose:
 Disguis'd he came, but those his children dear 330
 Their parent soon discern'd, though in disguise.
 He after Eve seduc'd, unminded slunk

312. *Wondrous art pontifical*---strange art of raising bridges.

322. *Left hand Hell*---according to our Saviour, Matt. xxv. 41,
 "Then shall he say to them on the left hand," &c.

328. *Betwixt the Centaur and the Scorpion*---two constellations of
 the zodiac in a quite different part of the heavens from *Aries*, ano-
 ther constellation---the *zenith* is over-head---the whole description
 alludes to a ship steering her course betwixt two islands.

Sin to Satan.

Into the wood fast by, and changing shape
 To' observe the sequel, saw his guileful act
 By Eve, though all unweeting, seconded 335
 Upon her husband, saw their shame that sought
 Vain covertures ; but when he saw descend
 The Son of God to judge them, terrify'd
 He fled, not hoping to escape, but shun
 The present, fearing guilty what his wrath 340
 Might suddenly inflict ; that past return'd
 By night, and list'ning where the hapless pair
 Sat in their sad discourse, and various plaint,
 Thence gather'd his own doom, which understood
 Not instant, but of future time, with joy 345
 And tidings fraught, to Hell he now return'd,
 And at the brink of Chaos, near the foot
 Of this new wondrous pontific, unhop'd
 Met who to meet him came, his offspring dear.
 Great joy was at their meeting, and at sight 350
 Of that stupendous bridge his joy increas'd.
 Long he admiring stood, till Sin, his fair
 Enchanting daughter, thus the silence broke.

O PARENT, these are thy magnific deeds,
 Thy trophies, which thou view'st as not thine own ;
 Thou art their author and prime architect : 356
 For I no sooner in my heart divin'd,
 My heart, which by a secret harmony
 Still moves with thine, join'd in connexion sweet,
 That thou on earth hadst prosper'd, which thy looks

348. *New wondrous pontific*--the new bridge---being the effect of *wondrous art pontifical*.

Satan to Sin.

Now also evidence, but straight I felt 361
 Though distant from thee, worlds between, yet felt
 That I must after thee with this thy son,
 Such fatal consequence unites us three :
 Hell could no longer hold us in her bounds, 365
 Nor this unvoyageable gulf obscure
 Detain from following thy illustrious track.
 Thou hast achiev'd our liberty, confin'd
 Within Hell-gates till now, thou us impower'd
 To fortify thus far, and overlay 370
 With this portentous bridge the dark abyss.
 Thine now is all this world ; thy virtue hath won
 What thy hands builded not, thy wisdom gain'd
 With odds what war hath lost, and fully' aveng'd
 Our foil in Heav'n ; here thou shalt monarch reign,
 There didst not ; there let him still victor sway, 376
 As battle hath adjudg'd, from this new world
 Retiring, by his own doom alienated,
 And henceforth monarchy with thee divide
 Of all things parted by th' empyreal bounds, 380
 His quadrature, from thy orbicular world,
 Or try thee now more dang'rous to his throne.

WHOM thus the Prince of darkness answer'd glad.
 Fair Daughter, and thou Son and Grandchild both,
 High proof ye now have giv'n to be the race 385
 Of Satan, (for I glory in the name,

375. *Foil*---here signifying *defeat* or *overthrow*.

381. *His quadrature, from thy orbicular world*---whilst the world is *orbicular*, or round---the *empyreal heaven* is a *quadrature*, or square ; because, according to some, it resembles the city--Rev. xxi. 16, " And the city lieth four-square,"

Sin and Death part from Satan.

Antagonist of Heav'n's almighty king)
 Amply have merited of me, of all
 Th' infernal empire, that so near Heav'n's door
 Triumphal with triumphal act have met, 390
 Mine with this glorious work, and made one realm
 Hell and this world, one realm, one continent
 Of easy thoroughfare. Therefore while I
 Descend through darkness, on your road with ease,
 To my associate Pow'rs, them to acquaint 395
 With these successes, and with them rejoice,
 You two this way, among these numerous orbs
 All yours, right down to Paradise descend ;
 There dwell and reign in bliss, thence on the earth
 Dominion exercise and in the air, 400
 Chiefly on Man, sole lord of all declared,
 Him first make sure your thrall, and lastly kill.
 My substitutes I send ye, and create
 Plenipotent on earth, of matchless might
 Issuing from me : on your joint vigour now 405
 My hold of this new kingdom all depends,
 Through Sin to Death expos'd by my exploit.
 If your joint pow'r prevail, th' affairs of Hell
 No detriment need fear ; go and be strong.
 So saying, he dismiss'd them ; they with speed 410
 Their course through thickest constellations held,
 Spreading their bane ; the blasted stars look'd wan,
 And planets, planet-struck, real eclipse

387. *Antagonist*---the name Satan signifies *antagonist* or *adversary*.

413. *Planet-struck*---a thing blasted and withered is said to be

Satan's Passage.

Then suffer'd. Th' other way Satan went down
 The causey to Hell-gate ; on either side 415
 Disparted Chaos over-built exclaim'd,
 And with rebounding surge the bars assail'd,
 That scorn'd his indignation : through the gate
 Wide open and unguarded, Satan pass'd,
 And all about found desolate ; for those 420
 Appointed to sit there, had left their charge,
 Flown to the upper world ; the rest were all
 Far to th' inland retir'd, about the walls
 Of Pandemonium, city and proud seat
 Of Lucifer, so by allusion call'd 425
 Of that bright star to Satan paragon'd.
 There kept their watch the legions, while the Grand
 In council sat, solicitous what chance
 Might intercept their emp'ror sent ; so he
 Departing gave command, and they observ'd. 430
 As when the Tartar from his Russian foe
 By Astracan over the snowy plains
 Retires, or Bactrian Sophi from the horns
 Of Turkish crescent, leaves all waste beyond

planet-struck---how expressive therefore of the devastations of *sin* and *death*, when here applied to the *planets* themselves.

426. *Paragon'd*, from the French, signifying to be made like or equalled.

431. *As when the Tartar, &c. Astracan*, a part of the Czar's dominions near the Caspian Sea. *Bactrian Sophi*, or the Persian emperor, *Bactria* being one of the greatest and richest provinces of Persia. *Horns*---the Turks bear the *horned* moon the crescent in their ensigns. *Aladule*---the greater Armenia. *Tauris*---a Persian city, now called *Ecbatana*, and *Casbeen*, a great city of Persia near the Caspian, whither after the loss of Tauris the Persian monarchs removed.

Satan on his Throne.

The realm of Aladule, in his retreat 435
 To Tauris or Casbeen : so these the late
 Heav'n-banish'd host, left desert utmost Hell
 Many a dark league, reduc'd in careful watch
 Round their metropolis, and now expecting
 Each hour their great advent'rer from the search 440
 Of foreign worlds : he through the midst unmask'd,
 In show plebeian Angel militant
 Of lowest order, pass'd ; and from the door
 Of that Plutonian hall, invisible
 Ascended his high throne, which under state 445
 Of richest texture spread, at th' upper end
 Was plac'd in regal lustre. Down awhile
 He sat, and round about him saw unseen :
 At last as from a cloud his fulgent head
 And shape star-bright appear'd, or brighter clad 450
 With what permissive glory since his fall
 Was left him, or false glitter : all amaz'd
 At that so sudden blaze the Stygian throng
 Bent their aspect, and whom they wish'd beheld,
 Their mighty chief return'd : loud was th' acclaim :
 Forth rush'd in haste the great consulting peers, 456
 Rais'd from their dark Divan, and with like joy
 Congratulant approach'd him, who with hand
 Silence, and with these words attention won.

THRONES, Dominations, Princedoms, Virtues, Pow-
 ers,

457. *Divan*. The devils are frequently described by metaphors taken from the Turks--for Satan having been in the first book called *sultan*, the council is here called the *divan*.

460. *Thrones, dominations, &c.* As Homer uses the same verse

Satan's Speech.

For in possession such, not only' of right, 461
 I call ye and declare ye now return'd
 Successful beyond hope, to lead ye forth
 Triumphant out of this infernal pit
 Abominable, accurs'd, the house of woe, 465
 And dungeon of our tyrant ; now possess,
 As Lords a spacious world to' our native Heaven
 Little inferior, by my adventure hard
 With peril great achiev'd. Long were to tell
 What I have done, what suffer'd, with what pain 470
 Voyag'd th' unreal, vast, unbounded deep
 Of horrible confusion, over which
 By Sin and Death a broad way now is pav'd
 To expedite your glorious march ; but I
 Toil'd out my uncouth passage, forc'd to ride 475
 Th' untractable abyss, plung'd in the womb
 Of unoriginal Night and Chaos wild,
 That jealous of their secrets fiercely' oppos'd
 My journey strange, with clamorous uproar
 Protesting Fate supreme ; thence how I found 480
 The new-created world, which fame in Heaven
 Long had foretold, a fabric wonderful
 Of absolute perfection, therein Man
 Plac'd in a Paradise, by our exile
 Made happy : him by fraud I have seduc'd 485
 From his Creator, and the more to' increase

several times---so Milton has imitated this graceful repetition on various occasions.

480. *Protesting Fate*---calling upon fate as a witness against my proceedings. But Bishop Newton adds, that perhaps the author did not intend that the Father of lies should keep strictly to truth.

Universal Hiss.

Your wonder, with an apple ; he thereat
Offended, worth your laughter, hath giv'n up
Both his belov'd Man and all his world,
To Sin and Death a prey, and so to us, 490
Without our hazard, labour, or alarm,
To range in, and to dwell, and over Man
To rule, as over all he should have rul'd.
True is, me also he hath judg'd, or rather
Me not, but the brute serpent in whose shape 495
Man I deceiv'd : that which to me belongs,
Is enmity, which he will put between
Me and mankind ; I am to bruise his heel ;
His seed, when is not set, shall bruise my head ;
A world who would not purchase with a bruise, 500
Or much more grievous pain ? Ye have th' account
Of my performance : what remains ye Gods,
But up and enter now into full bliss ?

So having said, awhile he stood expecting
Their universal shout and high applause 505
To fill his ear, when contrary he hears
On all sides, from innumerable tongues
A dismal universal hiss, the sound
Of public scorn ; he wonder'd, but not long
Had leisure, wond'ring at himself now more ; 510
His visage drawn he felt to sharp and spare,
His arms clung to his ribs, his legs intertwining

496. *To me belongs.* Our author understands the sentence as referring partly to Satan the author of malice, and partly to the serpent the instrument of it.

Horrible Transformation.

Each other, till supplanted down he fell
 A monstrous serpent on his belly prone,
 Reluctant, but in vain, a greater power 515
 Now rul'd him, punish'd in the shape he sinn'd
 According to his doom: he would have spoke,
 But hiss for hiss return'd with forked tongue
 To forked tongue, for now were all transform'd
 Alike, to serpents all as accessories 520
 To his bold riot; dreadful was the din
 Of hissing through the hall, thick swarming now
 With complicated monsters head and tail,
 Scorpion, and Asp, and Amphisbæna dire,
 Cerastes horn'd, Hydrus, and Elops drear, 525
 And Dipsas (not so thick swarm'd once the soil
 Bedropt with blood of Gorgon, or the isle
 Ophiusa) but still greatest he the midst,
 Now Dragon grown, larger than whom the sun
 Engender'd in the Pythian vale on slime, 530

513. *Supplanted*, derived from the Latin term---which signifies to *trip up one's heels*, or to *overthrow*.

514. *A monstrous serpent*. This transformation of Satan into a serpent, reminds the reader of the transformation of *Cadmus* in Ovid---only that instead of a man and his wife being changed, here myriads of angels undergo this horrible transformation!

524. *Amphisbæna*, &c. These are serpents of different kinds; and *Ophiusa* is a small island in the Mediterranean, which the inhabitants quitted for fear of being devoured by serpents.

529. *Dragon*---the greatest and most terrible of all serpents. Satan is called Rev. xii. 9, *the great dragon*---he is however said to be larger than *Python*, engendered after the Deucalian deluge in the *Pythian vale*, near *Pythia*, a city of Greece. This allusion of the poet may therefore be denominated at once a scriptural and classical illustration.

Serpents tormented.

Huge Python, and his pow'r no less he seem'd
Above the rest still to retain; they all
Him follow'd issuing forth to th' open field,
Where all yet left of that revolted rout
Heav'n fall'n, in station stood or just array, 535
Sublime with expectation when to see
In triumph issuing forth their glorious chief;
They saw, but other sight instead, a crowd
Of ugly serpents; horror on them fell,
And horrid sympathy; for what they saw, 540
They felt themselves now changing; down their arms,
Down fell both spear and shield, down they as fast,
And the dire hiss renew'd, and the dire form
Catch'd by contagion, like in punishment, 544
As in their crime. Thus was th' applause they meant,
Turn'd to exploding hiss, triumph to shame
Cast on themselves from their own mouths. There
stood

A grove hard by, sprung up with this their change,
His will who reigns above, to aggravate
Their penance, laden with fair fruit, like that 550
Which grew in Paradise, the bait of Eve
Us'd by the Tempter: on that prospect strange
Their earnest eyes they fix'd, imagining
For one forbidden tree a multitude
Now ris'n, to work them further woe or shame; 555
Yet parch'd with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain,
But on they roll'd in heaps, and up the trees
Climbing, sat thicker than the snaky locks

 Their Torment continued.

That curl'd Megæra : greedily they pluck'd 560
 The fruitage fair to sight, like that which grew
 Near that bituminous lake where Sodom flam'd ;
 This more delusive, not the touch, but taste
 Deceiv'd ; they fondly thinking to allay
 Their appetite with gust, instead of fruit 565
 Chew'd bitter ashes, which th' offended taste
 With spattering noise rejected : oft they assay'd,
 Hunger and thirst constraining, drugg'd as oft,
 With hatefullest disrelish writh'd their jaws
 With soot and cinders fill'd ; so oft they fell 570
 Into the same illusion, not as Man,
 Whom they triumph'd once laps'd. Thus were they
 plagu'd
 And worn with famine, long and ceaseless hiss,
 Till their lost shape, permitted, they resum'd,
 Yearly enjoin'd, some say, to undergo 575
 This annual humbling certain number'd days,
 To dash their pride, and joy for man seduc'd.
 However some tradition they dispers'd
 Among the Heathen of their purchase got,
 And fabled how the Serpent, whom they call'd 580
 Ophion with Eurynome, the wide
 Encroaching Eve perhaps, had first the rule
 Of high Olympus, thence by Saturn driven

560. *Megæra*---one of the furies, whose hair was composed of serpents.

562. *Bituminous lake*---ASPHALTES, near which Sodom and Gomorrah were situated. Josephus mentions the fruit which, however fair, dissolved at the first touch into ashes and smoke!

Sin and Death.

And Ops, ere yet Dictæan Jove was born.
 Meanwhile in Paradise the hellish pair 585
 Too soon arriv'd, Sin there in pow'r before,
 Once actual, now in body, and to dwell
 Habitual habitant; behind her Death
 Close following pace for pace, not mounted yet
 On his pale horse; to whom Sin thus began. 590
 Second of Satan sprung, all-conqu'ring Death,
 What think'st thou of our empire now, though earn'd
 With travel difficult, not better far
 Than still at Hell's dark threshold to' have sat watch,
 Unnam'd, undreaded, and thyself half starv'd? 595
 WHOM thus the Sin-born monster answer'd soon.
 To me, who with eternal famine pine,
 Alike is Hell, or Paradise, or Heaven,
 There best, where most with ravine I may meet;
 Where here, though plenteous, all too little seems 600
 To stuff this maw, this vast unhide-bound corpse.
 To whom th' incestuous mother thus reply'd.

584. *Ops*, or *Rhea*. *Dictæan Jove*, from *Dicte*, a mountain of Crete, where he was educated. Milton is endeavouring to show by this story (which Dr. Jortin thinks he has taken from Appollonius) that there was some tradition of the great power that Satan had obtain'd over mankind.

587. *Now in body*---Rom. vi. 6, "That the body of sin might be destroyed."

590. *Pale horse*---Rev. vi. 8, "And I looked and beheld a *pale horse*," &c.

601. *Unhide-bound*. Death, in the second book, is described as a vast monster---here however, his skin hangs so loose about him, that he was capable of containing a great deal without being distended.

Speech of the Almighty.

Thou therefore on these herbs, and fruits, and flowers
Feed first, on each beast next, and fish, and fowl,
No homely morsels ; and whatever thing 605
The scythe of Time mows down, devour unspar'd ;
Till I in Man residing through the race,
His thoughts, his looks, words, actions, all infect,
And season him thy last and sweetest prey.

THIS said, they both betook them several ways,
Both to destroy, or unimmortal make 611
All kinds, and for destruction to mature
Sooner or later ; which th' Almighty seeing,
From his transcendent seat the Saints among,
To those bright Orders utter'd thus his voice. 615

SEE with what heat these dogs of Hell advance
To waste and havoc yonder world, which I
So fair and good created, and had still
Kept in that state, had not the folly of Man
Let in these wasteful furies, who impute 620
Folly to me, so doth the prince of Hell
And his adherents, that with so much ease
I suffer them to enter and possess
A place so heav'nly, and conniving seem
To gratify my scornful enemies, 625
That laugh, as if transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule ;

616. *Dogs of Hell.* Addison remarks that, upon the arrival of sin and death into the works of creation, the Almighty is again introduced as speaking to his angels that surrounded him---such language is justified by the appellation of *dogs*, being so frequently used in the sacred writings.

 Celestial Exultation.

And know not that I call'd and drew them thither
 My Hell-hounds, to lick up the draff and filth 630
 Which Man's polluting sin with taint hath shed
 On what was pure, till cramm'd and gorg'd, nigh burst
 With suck'd and glutted offal, at one sling
 Of thy victorious arms, well-pleasing Son,
 Both Sin, and Death, and yawning Grave at last 635
 Through Chaos hurl'd, obstruct the mouth of Hell
 For ever, and seal up his ravenous jaws.
 Then Heav'n and Earth renew'd shall be made pure
 To sanctity that shall receive no stain :
 Till then the curse pronounc'd on both proceeds. 640
 HE ended, and the heav'nly audience loud
 Sung Hallelujah, as the sound of seas,
 Through multitude that sung : Just are thy ways,
 Righteous are thy decrees on all thy works ;
 Who can extenuate thee? Next, to the Son, 645
 Destin'd restorer of mankind, by whom
 New Heav'n and Earth shall to the ages rise,
 Or down from Heav'n descend. Such was their song,
 While the Creator calling forth by name
 His mighty Angels gave them several charge, 650

*635. *Death, and yawning Grave*---a pleonasm, or an abounding fulness of expression, which adds force and energy to the representation.

638. *Heav'n and Earth*, which were polluted---shall *be made pure to sanctity*. Does not this passage intimate the glorious doctrine of *universal restoration*?

648. *Descend*. The allusion in this, and several of the preceding lines, is taken from several sublime passages in the Book of Revelations.

 Alteration of Nature.

As sorted best with present things. The sun
 Had first his precept so to move, so shine,
 As might affect the earth with cold and heat
 Scarce tolerable, and from the north to call
 Decrepit winter, from the south to bring 655
 Solstitial summer's heat. To the blank moon
 Her office they prescrib'd, to th' other five
 Their planetary motions and aspects
 In sextile, square, and trine, and opposite
 Of noxious efficacy, and when to join 660
 In synod unbenign; and taught the fix'd
 Their influence malignant when to shower,
 Which of them rising with the sun, or falling,
 Should prove tempestuous: to the winds they set
 Their corners, when with bluster to confound 665
 Sea, air, and shore, the thunder when to roll
 With terror through the dark ærial hall.
 Some say he bid his Angels turn askance

655. *Decrepit winter*---delineated as an old man; an idea to be met with in several poetical writings.

656. *Blank*, or *blanc*---white, from the French; thus is the moon called by Virgil and the Italian poets.

659. *Sextile*, &c. If a planet in one part of the zodiac be distant a *sixth* part, that is, two signs, their aspect is called *sextile*, if by a fourth, *square*; by a third, *trine*; and by one half, *opposite*; which last is deemed of *noxious efficacy*. All this partakes of the silly notions of astrology.

668. *Some say*, &c. Various causes are here specified for the obliquity of the earth, whence proceed the variations of the seasons---for before the fall it was *eternal spring*! *Atlantic sisters*---Pleiades daughter of Atlas, the seven stars in the neck of *Taurus*; and *Spartan Twins*---Castor and Pollux---*Taurus*, Crab, Leo, Virgin, Scales,

 Alteration of Nature.

The poles of earth twice ten degrees and more
 From the sun's axle ; they with labour push'd 670
 Oblique the centric globe : some say the sun
 Was bid turn reins from th' equinoctial road
 Like distant breadth to Taurus with the seven
 Atlantic Sisters, and the Spartan Twins
 Up to the Tropic Crab ; thence down amain 675
 By Leo and the Virgin and the Scales,
 As deep as Capricorn, to bring in change
 Of seasons to each clime ; else had the spring
 Perpetual smil'd on earth with vernant flowers,
 Equal in days and nights, except to those 680
 Beyond the polar circles ; to them day
 Had unbenighted shone, while the low sun
 To recompence his distance, in their sight
 Had rounded still th' horizon, and not known
 Or east or west, which had forbid the snow 685
 From cold Estotiland, and south as far
 Beneath Magellan. At that tasted fruit
 The sun, as from Thyestean banquet, turn'd
 His course intended ; else how had the world
 Inhabited, though sinless, more than now, 690
 Avoided pinching cold and scorching heat ?

and Capricorn, are signs of the zodiac, which we have mentioned on a former occasion.

686. *Estotiland*---a great tract of land near Hudson's Bay in North America, as *Magellan* is a country in South America.

688. *Thyestean banquet*---a story almost too horrible for relation ---the flesh of children having been served up, and their blood mixed with the wine! The sun is said to have turned away from this instance of human depravity.

Animals altered.

These changes in the Heav'ns, though slow, produc'd
 Like change on sea and land, sideral blast,
 Vapour, and mist, and exhalation hot,
 Corrupt and pestilent: now from the north 695
 Of Norumbega, and the Samoed shore,
 Bursting their brazen dungeon, arm'd with ice
 And snow and hail and stormy gust and flaw,
 Boreas and Cæcias and Argestes loud
 And Thrascias rend the woods and seas upturn; 700
 With adverse blast upturns them from the south
 Notus and Afer black with thund'rous clouds
 From Serraliona; thwart of these as fierce
 Forth rush the Levant and the Ponent winds
 Eurus and Zephyr with their lateral noise, 705
 Siroccho, and Libecchio. Thus began
 Outrage from lifeless things; but Discord first
 Daughter of Sin, among th' irrational,
 Death introduc'd through fierce antipathy: 709
 Beast now with beast 'gan war, and fowl with fowl,
 And fish with fish; to graze the herb all leaving,
 Devour'd each other; nor stood much in awe
 Of Man, but fled him, or with count'nance grim

696. *Norumbega*, a province of North America, and *Samoed*, a province in the north-east of Muscovy.

699. *Boreas*, the north wind; *Cæcias*, the north-west; *Argestes*, the north-east; *Thrascias*, blowing from Thrace, northward of Greece; *Notus*, the south wind; *Afer*, the south-west, from Africa; *Serraliona*, or Lion Mountains, near Cape Verd, in Africa; *Eurus*, the east; and *Zephyr*, the west (called also *Levant*, and *Ponent*, rising and setting); *Siroccho*, south-east, and *Libecchio*, south-west---the latter are Italian terms used by seamen of the Mediterranean.

Adam's Exclamation.

Glar'd on him passing. These were from without
 The growing miseries, which Adam saw 715
 Already' in part, though hid in gloomiest shade,
 To sorrow' abandon'd, but worse felt within,
 And in a troubled sea of passion tost,
 Thus to disburden sought with sad complaint.

O MISERABLE of happy ! is this the end 720
 Of this new glorious world, and me so late
 The glory of that glory, who now become
 Accurs'd of blessed, hide me from the face
 Of God, whom to behold was then my height
 Of happiness ! yet well if here would end 725
 The misery ; I deserv'd it, and would bear
 My own deservings ; but this will not serve ;
 All that I eat or drink, or shall beget,
 Is propagated curse. O voice once heard
 Delightfully, " Increase and multiply," 730
 Now death to hear ! for what can I increase
 Or multiply, but curses on my head ?
 Who of all ages to succeed, but feeling
 The evil on him brought by me, will curse
 My head ? Ill fare our ancestor impure, 735
 For this we may thank Adam ; but his thanks

719. *Disburden*---a metaphor (says Mr. Richardson) taken from a ship in a tempest unlading or *disburdening* to preserve itself from sinking by its weight.

720. *O miserable*, &c. It was the excess of love for Eve, according to Mr. Addison, that ruined Adam and his posterity---the situation therefore excites our commiseration.

729. *Propagated curse*---meat and drink propagate it by prolonging life, and children by carrying it on to posterity.

Adam's Reasonings.

Shall be the execration ; so besides
Mine own that bide upon me, all from me
Shall with a fierce reflux on me redound,
On me as on their natural centre light 740
Heavy, though in their place. O fleeting joys
Of Paradise, dear bought with lasting woes !
Did I request thee, Maker, from my clay
To mould me Man ? did I solicit thee,
From darkness to promote me, or here place 745
In this delicious garden ? As my will
Concurr'd not to my be'ing, it were but right
And equal to reduce me to my dust,
Desirous to resign and render back
All I receiv'd, unable to perform 750
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes ? Inexplicable
Thy justice seems ; yet to say truth, too late 755
I thus contest ; then should have been refus'd
Those terms whatever, when they were propos'd :
Thou didst accept them ; wilt thou enjoy the good,
Then cavil the conditions ? and though God
Made thee without thy leave, what if thy son 760
Prove disobedient, and reprov'd, retort,
Wherefore didst thou beget me ? I sought it not :
Wouldst thou admit for his contempt of thee
That proud excuse ? yet him not thy election,

758. *Thou didst*, &c. The change of persons is remarkable in this speech, as well as the change of passions.

Adam's Fears.

But natural necessity begot. 765
God made thee' of choice his own, and of his own
To serve him ; thy reward was of his grace,
Thy punishment then justly' is at his will.
Be' it so, for I submit ; his doom is fair,
That dust I am, and shall to dust return : 770
O welcome hour whenever ! Why delays
His hand to execute what his decree
Fix'd on this day ? Why do I overlive,
Why am I mock'd with death, and lengthen'd out
To deathless pain ? How gladly would I meet 775
Mortality my sentence, and be earth
Insensible, how glad would lay me down
As in my mother's lap ? There I should rest
And sleep secure ; his dreadful voice no more
Would thunder in my ears, no fear of worse 780
To me and to my offspring would torment me
With cruel expectation. Yet one doubt
Pursues me still, lest all I cannot die,
Lest that pure breath of life, the spi'rit of Man
Which God inspir'd, cannot together perish 785
With this corporeal clod ; then in the grave,
Or in some other dismal place, who knows
But I shall die a living death ? O thought
Horrid, if true ! yet why ? it was but breath
Of life that sinn'd ; what dies but what had life 790
And sin ? the body properly hath neither.
All of me then shall die : let this appease

784. *Breath of life*---see Gen. ii. 7, "For the Lord God breathed into his nostrils the breath of life," &c.

Adam's Lamentation.

The doubt, since human reach no further knows.
 For though the Lord of all be infinite,
 Is his wrath also? Be it, Man is not so, 795
 But mortal doom'd. How can he exercise
 Wrath without end on Man whom death must end?
 Can he make deathless death? That were to make
 Strange contradiction, which to God himself
 Impossible is held, as argument 800
 Of weakness not of pow'r. Will he draw out,
 For anger's sake, finite to infinite
 In punish'd Man, to satisfy his rigour
 Satisfy'd never? That were to extend
 His sentence beyond dust and nature's law, 805
 By which all causes else according still
 To the reception of their matter act,
 Nor to th' extent of their own sphere. But say
 That death be not one stroke, as I suppos'd,
 Bereaving sense, but endless misery 810
 From this day onward, which I feel begun
 Both in me, and without me, and so last
 To perpetuity; ay me, that fear
 Comes thund'ring back with dreadful revolution
 On my defenceless head; both Death and I 815
 Are found eternal, and incorporate both,

800. *Impossible is held.* This reasoning runs according to the doctrine of the schoolmen.

805. *Beyond dust*---extending the sentence beyond what he thought implied in the words *thou shalt to dust return*.

813. *That fear*---of a future state and punishment, in spite of all arguments for annihilation.

816. *Incorporate both*---Rom. vii. 20, "Who shall deliver me from the body of this death?"

Adam's Lamentation.

Nor I on my part single, in me all
 Posterity stands curs'd : Fair patrimony
 That I must leave ye, Sons ; O were I able
 To waste it all myself, and leave ye none ! 820
 So disinherited how would ye bless
 Me now your curse ! Ah, why should all mankind
 For one man's fault thus guiltless be condemn'd,
 If guiltless ? But from me what can proceed
 But all corrupt, both mind and will deprav'd, 825
 Not to do only, but to will the same
 With me ? How can they then acquitted stand
 In sight of God ? Him after all disputes
 Forc'd I absolve : all my evasions vain, 829
 And reasonings, though through mazes, lead me still
 But to my own conviction : first and last
 On me, me only, as the source and spring
 Of all corruption, all the blame lights due ;
 So might the wrath. Fond wish ! could'st thou support
 That burden heavier than the earth to bear, 835
 Than all the world much heavier, though divided
 With that bad Woman ? Thus what thou desir'st
 And what thou fear'st, alike destroys all hope
 Of refuge, and concludes thee miserable
 Beyond all past example and future, 840
 To Satan only like both crime and doom.

825. *All corrupt*--Job. xiv. 4, "Who can bring a clean thing out of an unclean ?"

834. *So*---here used in the sense of wishing---the poet has thus employed the word on other occasions.

840. *Beyond all past example*. Adam speaking in great agonies of mind aggravates his own misery.

Adam's sad Situation.

O conscience, into what abyss of fears
 And horrors hast thou driv'n me ; out of which
 I find no way, from deep to deeper plung'd !
 THUS Adam to himself lamented loud 845
 Through the still night, not now, as ere Man fell,
 Wholesome and cool, and mild, but with black air
 Accompanied, with damps and dreadful gloom,
 Which to his evil conscience represented
 All things with double terror : on the ground 850
 Outstretch'd he lay, on the cold ground, and oft
 Curs'd his creation, death as oft accus'd
 Of tardy execution, since denounc'd
 The day of his offence. Why comes not death,
 Said he, with one thrice-acceptable stroke 855
 To end me ? Shall truth fail to keep her word,
 Justice divine not hasten to be just ?
 But death comes not at call, justice divine
 Mends not her slowest pace for pray'rs or cries.
 O woods, O fountains, hillocks, dales, and bowers, 860
 With other echo late I taught your shades
 To answer, and resound far other song.
 Whom thus afflicted when sad Eve beheld,
 Desolate where she sat, approaching nigh,
 Soft words to his fierce passion she assay'd : 865
 But her with stern regard he thus repell'd.

859. *Slowest pace.* This is a passage of peculiar beauty.

863. *Sad Eve, &c.* Addison justly remarks, that Eve is represented with great tenderness as approaching Adam, but is spurned from him with a spirit of indignation conformable to the nature of man, whose passions had now gained the dominion over him.

Adam's Reproof of Eve.

OUT of my sight, thou Serpent ; that name best
 Befits thee with him leagu'd, thyself as false
 And hateful ; nothing wants, but that thy shape,
 Like his, and colour serpentine may show 870
 Thy inward fraud, to warn all creatures from thee
 Henceforth ; lest that too heav'nly form, pretended
 To hellish falsehood, snare them. But for thee
 I had persisted happy, had not thy pride
 And wand'ring vanity, when least was safe 875
 Rejected my forewarning, and disdain'd
 Not to be trusted, longing to be seen
 Though by the Dev'il himself, him overweening
 To over-reach, but with the Serpent meeting
 Fool'd and beguil'd, by him thou, I by thee, 880
 To trust thee from my side, imagin'd wise,
 Constant, mature, proof against all assaults,
 And understood not all was but a show
 Rather than solid virtue, all but a rib
 Crooked by nature, bent as now appears, 885
 More to the part sinister, from me drawn,
 Well if thrown out, as supernumerary
 To my just number found. O why did God,
 Creator wise, that peopled highest Heaven
 With Spirits masculine, create at last 890
 This novelty on earth, this fair defect

872. *Pretended*---held or placed before---a sense common in the Latin language, whence the word is derived.

888. *Just number*, &c. Some writers are of opinion, that Adam had *thirteen* ribs on the *sinister* or left side, and that out of this *thirteenth* rib God formed Eve. The *just number* of ribs in both sides of man is *twenty-four*.

Eve's Entreaty.

Of nature, and not fill the world at once
With Men as Angels without feminine,
Or find some other way to generate
Mankind? 'This mischief had not then befall'n, 895
And more that shall befall, innumerable
Disturbances on earth through female snares,
And strait conjunction with this sex: for either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake; 900
Or whom he wishes most shall seldom gain
Through her perverseness, but shall see her gain'd
By a far worse, or if she love, withheld
By parents; or his happiest choice too late
Shall meet, already link'd and wedlock-bound 905
To a fell-adversary, his hate or shame:
Which infinite calamity shall cause
To human life, and household peace confound.

HE added not, and from her turn'd; but Eve
Not so repuls'd, with tears that ceas'd not flowing,
And tresses all disorder'd, at his feet 911
Fell humble, and embracing them, besought
His peace, and thus proceeded in her plaint.

FORSAKE me not thus, Adam; witness Heaven
What love sincere, and reverence in my heart 915
I bear thee, and unweeting have offended,
Unhappily deceiv'd; thy suppliant

892. *Fill the world at once.* A sentiment of this kind occurs in the writings of Shakespeare.

910. *Not so repuls'd.* This picture of female distress is drawn with consummate delicacy.

Commiseration of Adam.

I beg, and clasp thy knees ; bereave me not,
 Whereon I live, thy gentle looks, thy aid,
 Thy counsel in this uttermost distress, 920
 My only strength and stay : forlorn of thee,
 Whither shall I betake me, where subsist ?
 While yet we live, scarce one short hour perhaps,
 Between us two let there be peace, both joining,
 As join'd in injuries, one enmity 925
 Against a foe by doom express assign'd us,
 That cruel Serpent : on me exercise not
 Thy hatred for this misery befall'n,
 On me already lost, me than myself
 More miserable, both have sinn'd, but thou 930
 Against God only, I against God and thee,
 And to the place of judgment will return,
 There with my cries importune Heav'n that all
 The sentence from thy head remov'd may light
 On me, sole cause to thee of all this woe, 935
 Me, me only, just object of his ire !

SHE ended weeping, and her lowly plight,
 Immoveable till peace obtain'd from fault
 Acknowledg'd and deplor'd, in Adam wrought
 Commiseration ; soon his heart relented 940
 Tow'ards her, his life so late and sole delight

926. *By doom express, &c.*---Gen. iii. 15, " I will put enmity between thee and the woman," &c.

936. *Me, me, &c.* Thus Abigail's speech to David, 1 Sam. xxv. 24, " Upon me, my lord, upon me," &c.

940. *Soon his heart relented, &c.*---supposed to have been drawn from a domestic scene. See the *Life of Milton*, prefixed to this edition.

Adam to Eve.

Now at his feet submissive in distress,
Creature so fair his reconcilement seeking,
His counsel whom she had displeas'd, his aid :
As one disarm'd, his anger all he lost, 945
And thus with peaceful words uprais'd her soon.

UNWARY, and too desirous, as before,
So now of what thou know'st not, who desir'st
The punishment all on thyself; alas,
Bear thine own first, ill able to sustain 950
His full wrath, whose thou feel'st as yet least part,
And my displeasure bear'st so ill. If prayers
Could alter high decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited, 955
Thy frailty and infirmer sex forgiven,
To me committed and by me expos'd.
But rise, let us no more contend, nor blame
Each other, blam'd enough elsewhere, but strive
In offices of love, how we may lighten 960
Each other's burden, in our share of woe ;
Since this day's death denounc'd, if ought I see,
Will prove no sudden, but a slow-pac'd evil,
A long day's dying to augment our pain,
And to our seed (O hapless seed !) deriv'd. 965

To whom thus Eve, recovering heart, reply'd.
Adam, by sad experiment I know
How little weight my words with thee can find,
Found so erroneous, thence by just event
Found so unfortunate; nevertheless, 970
Restor'd by thee, vile as I am, to place

 Eve to Adam.

Of new acceptance, hopeful to regain
 Thy love, the sole contentment of my heart
 Living or dying, from thee I will not hide
 What thoughts in my unquiet breast are risen, 975
 Tending to some relief of our extremes,
 Or end, though sharp and sad, yet tolerable,
 As in our evils, and of easier choice.
 If care of our descent perplex us most,
 Which must be born to certain woe, devour'd 980
 By Death at last; and miserable it is
 To be to others cause of misery,
 Our own begott'en, and of our loins to bring
 Into this cursed world a woeful race,
 That after wretched life must be at last 985
 Food for so foul a monster; in thy power
 It lies, yet ere conception to prevent
 The race unblest, to be'ing yet unbegot.
 Childless thou art, childless remain: so Death
 Shall be deceiv'd his glut, and with us two, 990
 Be forc'd to satisfy his ravenous maw.
 But if thou judge it hard and difficult,
 Conversing, looking, loving, to abstain
 From love's due rites, nuptial embraces sweet,
 And with desire to languish without hope, 995
 Before the present object languishing

976. *Relief, or end*---remaining childless, or destroying themselves.
 Job's wife attempted to persuade her husband in his afflictions *to*
curse God and die!

978. *As in our evils*---considering the excess of evil to which we
 are reduced.

Adam to Eve.

With like desire, which would be misery
 And torment less than none of what we dread ;
 Then both ourselves and seed at once to free
 From what we fear for both, let us make short, 1000
 Let us seek Death, or he not found, supply
 With our own hands his office on ourselves :
 Why stand we longer shivering under fears,
 That shew no end but death, and have the power,
 Of many ways to die the shortest choosing, 1005
 Destruction with destruction to destroy ?

SHE ended here, or vehement despair
 Broke off the rest ; so much of death her thoughts
 Had entertain'd, as dy'd her cheeks with pale.
 But Adam with such counsel nothing sway'd 1010
 To better hopes his more attentive mind
 Lab'ring had rais'd, and thus to Eve reply'd.

Eve, thy contempt of life and pleasure seems
 To argue in thee something more sublime
 And excellent than what thy mind contemns ; 1015
 But self-destruction therefore sought, refutes
 That excellence thought in thee, and implies
 Not thy contempt, but anguish and regret
 For loss of life and pleasure over-lov'd.
 Or if thou covet death, as utmost end 1020
 Of misery, so thinking to evade

1005. *Of many ways, &c.*---choosing *the shortest of many ways to die* .

1009. *Dy'd her cheeks with pale, &c.*---evidently taken from Virgil's writings.

1011. *More attentive mind*---attending more to what had passed.

 First Promise.

The penalty pronounc'd, doubt not but God
 Hath wiselier arm'd his vengeful ire than so
 To be forestall'd ; much more I fear lest death
 So snatch'd will not exempt us from the pain 1025
 We are by doom to pay ; rather such acts
 Of contumacy will provoke the Highest
 To make death in us live : then let us seek
 Some safer resolution, which methinks
 I have in view, calling to mind with heed 1030
 Part of our sentence, that thy seed shall bruise
 The Serpent's head ; piteous amends, unless
 Be meant, whom I conjecture, our grand foe
 Satan, who in the serpent hath contriv'd
 Against us this deceit : to crush his head 1035
 Would be revenge indeed ; which will be lost
 By death brought on ourselves, or childless days
 Resolv'd as thou proposest ; so our foe
 Shall 'scape his punishment ordain'd, and we
 Instead shall double ours upon our heads. 1040
 No more be mention'd then of violence
 Against ourselves, and wilful barrenness,
 That cuts us off from hope, and savours only
 Rancour and pride, impatience and despite,
 Reluctance against God and his just yoke 1045
 Laid on our necks. Remember with what mild
 And gracious temper he both heard and judg'd
 Without wrath or reviling ; we expected
 Immediate dissolution, which we thought
 Was meant by death that day, when lo, to thee 1050

1024. *Forestall'd*---a word too low for heroic poetry.

 Consolatory Suggestions.

Pains only in child-bearing were foretold,
 And bringing forth, soon recompens'd with joy,
 Fruit of thy womb: on me the curse aslope
 Glanc'd on the ground; with labour I must earn
 My bread; what harm? Idleness had been worse;
 My labour will sustain me; and lest cold 1056
 Or heat should injure us, his timely care
 Hath unbesought provided, and his hands
 Cloth'd us unworthy, pitying while he judg'd;
 How much more, if we pray him, will his ear 1060
 Be open, and his heart to pity incline,
 And teach us further by what means to shun
 Th' inclement seasons, rain, ice, hail, and snow?
 Which now the sky with various face begins
 To shew us in this mountain, while the winds 1065
 Blow moist and keen, shattering the graceful locks
 Of these fair spreading trees; which bids us seek
 Some better shroud, some better warmth to cherish
 Our limbs benumb'd, ere this diurnal star
 Leave cold the night, how we his gather'd beams
 Reflected, may with matter sere foment, 1071
 Or by collision of two bodies grind
 The air attrite to fire, as late the clouds

1054. *Glanc'd on the ground*. Bishop Warburton pronounces this expression an *insufferable quibble*---but something must be allowed for the age in which the poet lived.

1066. *Shattering*---a shaking or breaking to pieces---a term replete with expression.

1069. *Diurnal star*---the sun, or star of day.

1071. *Sere*, from the Greek, signifying *dry*---in which sense it occurs in Spenser.

Contrition recommended.

Justling or push'd with winds rude in their shock
Tine the slant-lightning whose thwart flame driv'n
down

Kindles the gummy bark of fir or pine, 1076

And sends a comfortable heat from far,

Which might supply the sun : such fire to use,

And what may else be remedy or cure

To evils which our own misdeeds have wrought, 1080

He will instruct us praying, and of grace

Beseeching him, so as we need not fear

To pass commodiously this life, sustain'd

By him with many comforts, till we end

In dust, our final rest and native home. 1085

What better can we do, than to the place

Repairing where he judg'd us, prostrate fall

Before him reverent, and there confess

Humbly our faults, and pardon beg, with tears

Watering the ground, and with our sighs the air 1090

Frequenting, sent from hearts contrite, in sign

Of sorrow unfeign'd, and humiliation meek ?

Undoubtedly he will relent and turn

From his displeasure ; in whose look serene,

When angry most he seem'd and most severe, 1095

What else but favour, grace, and mercy shone ?

So spake our father penitent, nor Eve

Felt less remorse : they forthwith to the place

Repairing where he judg'd them, prostrate fell

Before him reverent, and both confess'd 1100

1075. *Tine*, from the Saxon, to light or kindle---hence the word *tinder*.

Contrition of Adam and Eve.

Humbly their faults, and pardon begg'd, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek !

1103. *Frequenting*---done often, or occurring frequently.

1104. *Humiliation meek*---by which is to be understood not *humility*, but the act of humbling themselves before God !

Dr. Bentley remarks, that Milton, by making the last seven verses a *repetition*, has imitated Homer and Virgil---and he very properly adds that it has the true air of grandeur and simplicity.

END OF BOOK X.



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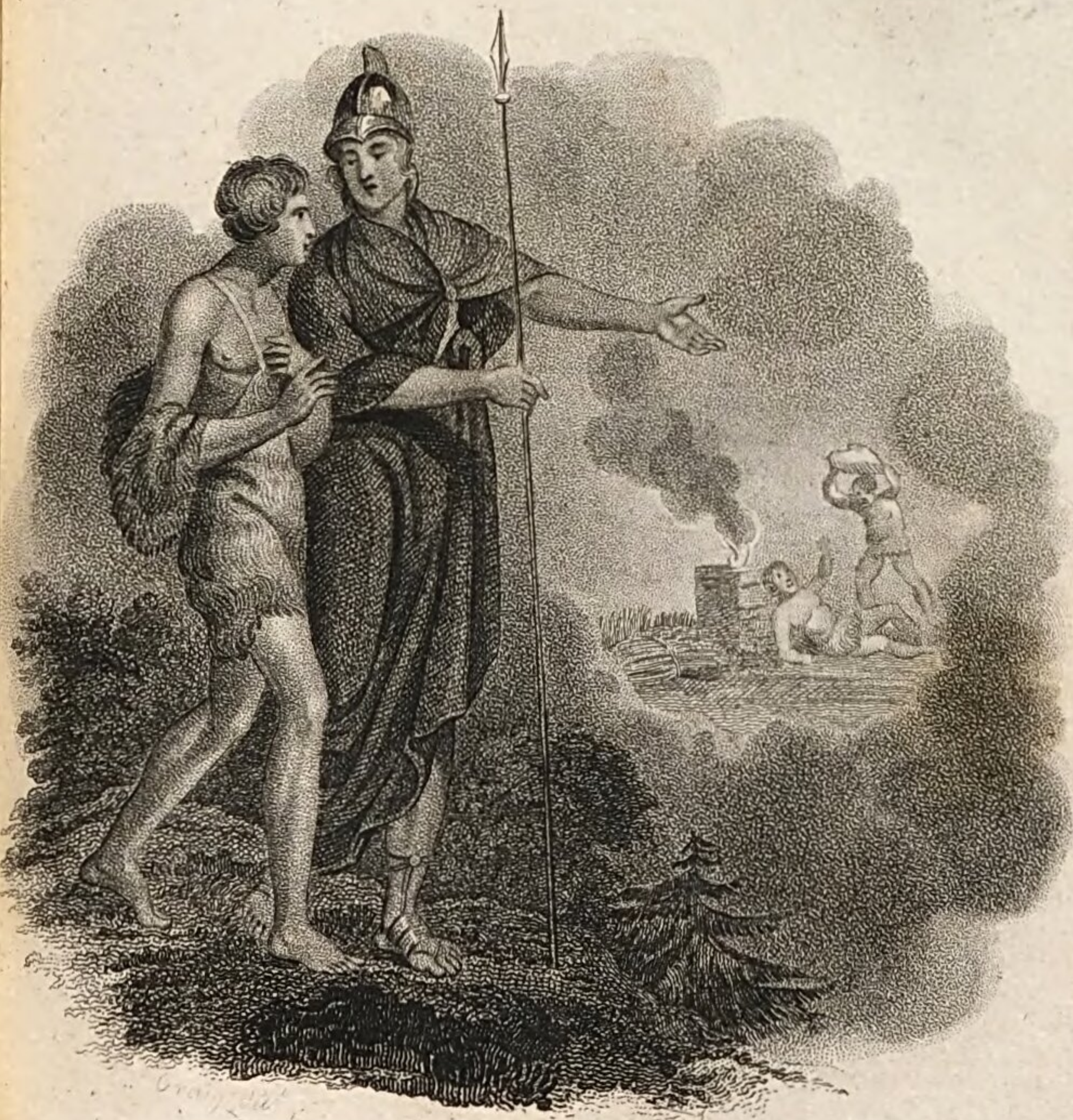
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PARADISE LOST.

BOOK XI.



*His eyes he open'd, and beheld a field,
Part arable and tilth, wheron where sheaves
New-reap'd, the other part sheep-walks and folds;
I'th' midst an altar as the land-mark stood,*

ARGUMENT.

THE Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them : God accepts them, but declares that they must no longer abide in Paradise ; sends Michael with a band of cherubim to dispossess them ; but first to reveal to Adam future things : Michael's coming down. Adam shews to Eve certain ominous signs ; he discerns Michael's approach, goes out to meet him : the angel denounces their departure. Eve's lamentation. Adam pleads, but submits : the angel leads him up to a high hill, and sets before him in vision what shall happen till the flood.

APPENDIX

The first of the two parts of the present volume is devoted to a description of the various forms of the human mind, and to a discussion of the principles which govern their development. The second part is devoted to a description of the various forms of the human mind, and to a discussion of the principles which govern their development.

 Adam and Eve repentant.

 BOOK XI.

THUS they in lowliest plight repentant stood
 Praying, for from the mercy-seat above
 Prevenient grace descending had remov'd
 The stony from their hearts, and made new flesh
 Regenerate grow instead, that sighs now breath'd
 Unutterable, which the Spi'rit of prayer
 Inspir'd, and wing'd for Heav'n with speedier flight
 Than loudest oratory : yet their port
 Not of mean suitors, nor important less
 Seem'd their petition, than when th' ancient pair 10
 In fables old, less ancient yet than these,
 Deucalion and chaste Pyrrha, to restore

3. *Prevenient*, from the Latin, signifying to go before by way of preventative---the petition used by the clergy, *Prevent us, O Lord*, &c. must admit of a similar interpretation.

12. *Deucalion and chaste Pyrrha*. See Ovid's *Metamorphoses*---the former by throwing stones backward produced *men*, and the latter, by a like act, *women*; thus, after the flood, are they said to have restored mankind. *Themis* was the goddess of justice, who had the most famous oracle in those days.

Son's Address.

The race of mankind drown'd, before the shrine
 Of Themis stood devout. To Heav'n their prayers
 Flew up, nor miss'd the way, by envious winds 15
 Blown vagabond or frustrate : in they pass'd
 Dimensionless through heav'nly doors ; then clad
 With incense, where the golden altar fum'd,
 By their great intercessor, came in sight
 Before the Father's throne : them the glad Son 20
 Presenting, thus to intercede began.

SEE, Father, what first-fruits on earth are sprung
 From thy implanted grace in Man, these
 Sighs and pray'rs, which in this golden censer, mix'd
 With incense, I thy priest before thee bring, 25
 Fruits of more pleasing savour from thy seed
 Sown with contrition in his heart, than those
 Which his own hand manuring all the trees
 Of Paradise could have produc'd, ere fall'n
 From innocence. Now therefore bend thine ear 30
 To supplication, hear his sighs though mute ;
 Unskilful with what words to pray, let me
 Interpret for him, me his advocate
 And propitiation ; all his works on me

16. *Blown vagabond, &c.* Such requests as are not granted were, according to the ancient poets, dispersed and driven away by the winds.

17. *Dimensionless.* The prayers, being of a spiritual nature, passed through heaven's gates without any obstruction. It is remarkable that Jupiter is represented as opening a *trap-door* to hear the requests of mankind, and shutting it again when he was unwilling to attend to any more petitions.

33. *Me his advocate.* Thus in John's 1 Epist. ii. 1, 2, "We have an advocate with the Father," &c.

 Father's Reply.

Good or not good ingraft, my merit those 35
 Shall perfect, and for these my death shall pay.
 Accept me, and in me from these receive
 The smell of peace tow'ard mankind : let him live
 Before thee reconcil'd, at least his days
 Number'd, though sad, till death, his doom (which I
 To mitigate thus plead, not to reverse) 41
 To better life shall yield him, where with me
 All my redeem'd may dwell in joy and bliss,
 Made one with me as I with thee am one.
 To whom the Father, without cloud, serene. 45
 All thy requests for Man, accepted Son,
 Obtain ; all thy request was my decree :
 But longer in that Paradise to dwell,
 The law I gave to nature him forbids :
 Those pure immortal elements that know 50
 No gross, no unharmonious mixture foul,
 Eject him tainted now, and purge him off
 As a distemper, gross to air as gross,
 And mortal food, as may dispose him best
 For dissolution wrought by sin, that first 55
 Distemper'd all things, and of incorrupt
 Corrupted. I at first with two fair gifts
 Created him endow'd, with happiness
 And immortality : that fondly lost,
 This other serv'd but to eternize woe ; 60

38. *Smell of peace.* So Lev. iii. 5, "The peace-offering is called an offering of a sweet savour," &c.

44. *Made one with me,* &c. See John xvii. 21, 22, "That they all may be one, as thou Father art in me," &c.

Grand Summons.

Till I provided death; so death becomes
 His final remedy, and after life
 Try'd in sharp tribulation, and refin'd
 By faith and faithful works, to second life,
 Wak'd in the renovation of the just, 65
 Resigns him up with Heav'n and Earth renew'd.
 But let us call to synod all the Blest
 Through Heav'n's wide bounds, from them I will not
 hide
 My judgments, how with mankind I proceed.
 As how with peccant Angels late they saw, 70
 And in their state, though firm, stood more confirm'd.
 HE ended, and the Son gave signal high
 To the bright minister that watch'd; he blew
 His trumpet, heard in Oreb since perhaps
 When God descended, and perhaps once more 75
 To sound at general doom. Th' angelic blast
 Fill'd all the regions: from their blissful bowers
 Of amarantine shade, fountain or spring,
 By the waters of life, where'er they sat
 In fellowships of joy, the sons of light 80
 Hasted, resorting to the summons high,
 And took their seats; till from his throne supreme

74. *His trumpet, heard in Oreb, &c.* The law was given on Mount Oreb with the noise of a trumpet, Exod. xx. 18; and St. Paul, 1 Thess. iv. 6, mentions that "the Lord shall descend with the trump of God" at the general judgment.

78. *Amarantine.* In the note on line 353 of Book III.--this term has been already explained.

82. *Took their seats.* Thus it is said by our Saviour, Matt. xix. 28,

Charge to Michael.

Th' Almighty thus pronounc'd his sov'reign will.
 O Sons, like one of us Man is become
 To know both good and evil, since his taste 85
 Of that defended fruit; but let him boast
 His knowledge of good lost, and evil got,
 Happier had it suffic'd him to have known
 Good by itself, and evil not at all.
 He sorrows now, repents, and prays contrite, 90
 My motions in him : longer than they move,
 His heart I know, how variable and vain
 Self-left. Lest therefore his now bolder hand
 Reach also of the tree of life, and eat,
 And live for ever, dream at least to live 95
 For ever, to remove him I decree,
 And send him from the garden forth to till
 The ground whence he was taken, fitter soil.

MICHAEL, this my behest have thou in charge,
 Take to thee from among the Cherubim 100
 Thy choice of flaming warriors, lest the Fiend,
 Or in behalf of Man, or to invade
 Vacant possession, some new trouble raise :
 Haste thee, and from the Paradise of God

“They shall sit upon the twelve thrones (as his assessors) judging the twelve tribes of Israel.”

84. *Like one of us*---Gen. iii. 22---24, “And the Lord God said, Behold the man is become as one of us,” &c.

86. *Defended*, from *defendre*, in the French---to forbid---so that we here must understand *forbidden fruit*.

99. *Michael*, having been employed to drive the rebel angels out of heaven---he was most proper to expel our first parents out of Paradise.

 Orders for Expulsion.

Without remorse drive out the sinful pair, 105
 From hallow'd ground th' unholy, and denounce
 To them and to their progeny from thence
 Perpetual banishment. Yet lest they faint
 At the sad sentence rigorously urg'd,
 For I behold them soften'd and with tears 110
 Bewailing their excess, all terror hide.
 If patiently thy bidding they obey,
 Dismiss them not disconsolate; reveal
 To Adam what shall come in future days,
 As I shall thee enlighten; intermix 115
 My covenant in the Woman's seed renew'd;
 So send them forth, though sorrowing, yet in peace:
 And on the east side of the garden place,
 Where entrance up from Eden easiest climbs,
 Cherubic watch, and of a sword the flame 120
 Wide-waving, all approach far off to fright,
 And guard all passage to the tree of life:
 Lest Paradise a receptacle prove
 To spirits foul, and all my trees their prey,
 With whose stol'n fruit Man once more to delude. 125
 HE ceas'd; and the angelic Pow'r prepar'd
 For swift descent, with him the cohort bright
 Of watchful Cherubim; four faces each

111. *Bewailing their excess.* God is here beautifully represented as pitying our first parents even when he is giving orders for their expulsion from Paradise.

128. *Four faces, &c.*---taken from Ezekiel x. 14---*Janus* was a king of Italy represented with two faces, indicating that by his great wisdom he looked on things past and to come---*Argus* was a shepherd with an hundred eyes. *Arcadian pipe*---made of reeds. *Her-*

Address to Eve.

Had, like a double Janus, all their shape
 Spangled with eyes, more numerous than those 130
 Of Argus, and more wakeful than to drowse,
 Charm'd with Arcadian pipe, the past'ral reed
 Of Hermes, or his opiate rod. Meanwhile
 To re-salute the world with sacred light
 Leucothea wak'd, and with fresh dews imbalm'd 135
 The earth, when Adam and first matron Eve
 Had ended now their orisons, and found
 Strength added from above, new hopes to spring
 Out of despair, joy, but with fear yet link'd ;
 Which thus to Eve his welcome words renew'd. 140
 EVE, easily may faith admit, that all
 The good which we enjoy, from Heav'n descends ;
 But that from us ought should ascend to Heaven
 So prevalent as to concern the mind
 Of God high-blest, or to incline his will, 145
 Hard to believe may seem ; yet this will prayer
 Or one short sigh of human breath, upborne
 Ev'n to the seat of God. For since I sought
 By pray'r th' offended Deity to' appease,
 Kneel'd and before him humbled all my heart, 150
 Methought I saw him placable and mild,
 Bending his ear ; persuasion in me grew
 That I was heard with favour ; peace return'd

mes, or Mercury---employed by Jupiter to lull *Argus* asleep, and kill him---or *his opiate rod*-- the caduceus of Mercury, with which he could give sleep to whomsoever he pleased.

135. *Leucothea*---the white goddess, as it means in Greek, or the most early morning, being the morning of the fatal day on which our first parents were expelled Paradise!

Eve's Reply.

Home to my breast, and to my memory
 His promise, that thy seed shall bruise our foe ; 155
 Which then not minded in dismay, yet now
 Assures me that the bitterness of death
 Is past, and we shall live. Whence hail to thee,
 Eve rightly call'd, mother of all mankind,
 Mother of all things living, since by thee 160
 Man is to live, and all things live for Man.

To whom thus Eve with sad demeanour meek.
 Ill worthy I such title should belong
 To me transgressor, who for thee ordain'd
 A help, became thy snare ; to me reproach 165
 Rather belongs, distrust, and all dispraise :
 But infinite in pardon was my Judge,
 That I who first brought death on all, am grac'd
 The source of life ; next favourable thou,
 Who highly thus to' intitle me vouchsaf'st, 170
 Far other name deserving But the field
 To labour calls us now with sweat impos'd,
 Though after sleepless night ; for see the morn,
 All unconcern'd with our unrest, begins
 Her rosy progress smiling ; let us forth, 175
 I never from thy side henceforth to stray,
 Where'er our day's work lies, though now enjoin'd
 Laborious, till day droop ; while here we dwell,

157. *Bitterness of death.* Thus 1 Sam. xv. 32, " And Agag said surely the bitterness of death is past."

159. *Mother of all mankind*---taken from Gen. iii. 20, " And Adam called his wife's name Eve because she was the mother of all living."

175. *Rosy*, or red---with the nearer approach of the sun-beams.

Adam to Eve.

What can be toilsome in these pleasant walks ?
 Here let us live, though in fall'n state, content. 180

So spake, so wish'd much-humbled Eve, but fate
 Subscrib'd not ; Nature first gave signs, impress'd
 On bird, beast, air, air suddenly eclips'd
 After short blush of morn ; nigh in her sight
 The bird of Jove, stoop'd from his airy tour, 185
 Two birds of gayest plume before him drove :
 Down from a hill the beast that reigns in woods,
 First hunter, then pursu'd a gentle brace,
 Goodliest of all the forest, hart and hind ;
 Direct to th' eastern gate was bent their flight. 190
 Adam observ'd, and with his eye the chase
 Pursuing, not unmov'd to Eve thus spake.

O EVE, some further change awaits us nigh,
 Which Heav'n by these mute signs in nature shews,
 Forerunners of his purpose, or to warn 195
 Us haply too secure of our discharge
 From penalty, because from death releas'd
 Some days ; how long, and what till then our life,
 Who knows, or more than this, that we are dust,
 And thither must return and be no more ? 200
 Why else this double object in our sight
 Of flight pursu'd in th' air, and o'er the ground,
 One way the self-same hour? why in the east

182. *Subscrib'd not*---assented not---agreed not to it.

185. *Stoop'd*---a participle here, and a term of falconry---omens are not unusual in the poets, and here, in this connection, they possess a peculiar beauty. The eagle pursues the birds, the lion chases a hart and hind to the eastern gate of Paradise, whence our first parents were speedily to be expelled.

Descent of Angel.

Darkness ere day's mid-course, and morning light
 More orient in yon western cloud, that draws 205
 O'er the blue firmament a radiant white,
 And slow descends, with something heav'nly fraught?

He err'd not, for by this the heavenly bands
 Down from a sky of jasper lighted now
 In Paradise, and on a hill made halt, 210
 A glorious apparition, had not doubt
 And carnal fear that day dimm'd Adam's eye.
 Not that more glorious, when the Angels met
 Jacob in Mahanaim, where he saw
 The field pavilion'd with his guardians bright; 215
 Nor that which on the flaming mount appear'd
 In Dothan, cover'd with a camp of fire,
 Against the Syrian king, who to surprise
 One man, assassin-like, had levied war,
 War unproclaim'd. The princely Hierarch 220
 In their bright stand there left his Pow'rs to seize
 Possession of the garden; he alone
 To find where Adam shelter'd, took his way,
 Not unperceiv'd of Adam, who to Eve,
 While the great visitant approach'd, thus spake. 225

EVE, now expect great tidings, which perhaps
 Of us will soon determine, or impose
 New laws to be observ'd; for I descry
 From yonder blazing cloud that veils the hill

214. *Mahanaim*. See an account of the angels appearing to Jacob at this place, Gen. xxxii. 1, 2, "And Jacob" &c.

215. *Pavilion'd*, or furnished with tents.

217. *Dothan*. See 2 Kings vi. 13, "Behold he is in Dothan," &c.

Angel's Approach.

One of the heav'nly host, and by his gait 230
 None of the meanest, some great Potentate
 Or of the Thrones above, such majesty
 Invests him coming ; yet not terrible,
 That I should fear, nor sociably mild,
 As Raphael, that I should much confide, 235
 But solemn and sublime, whom not to' offend,
 With reverence I must meet, and thou retire.

HE ended ; and th' Arch-Angel soon drew nigh,
 Not in his shape celestial, but as man
 Clad to meet man ; over his lucid arms 240
 A military vest of purple flow'd,
 Livelier than Melibean, or the grain
 Of Sarrah, worn by kings and heroes old
 In time of truce ; Iris had dipt the woof ;
 His starry helm unbuckled shew'd him prime 245
 In manhood where youth ended ; by his side
 As in a glist'ring zodiac hung the sword,
 Satan's dire dread, and in his hand the spear.
 Adam bow'd low ; he kingly from his state
 Inclined not, but his coming thus declar'd. 250

ADAM, Heav'n's high behest no preface needs :
 Sufficient that thy pray'rs are heard, and Death,
 Then due by sentence when thou didst transgress,
 Defeated of his seizure many days
 Giv'n thee of grace, wherein thou may'st repent, 255

242. *Melibean*---Melibea was a city of Greece, famous for a fish called *ostrum*, there caught, and used in dying the noblest purple. *Sarrah*---the dye of Tyre so called from the name of a fish there taken, whose blood made the purple colour.

244. *Iris had dipt*---a most poetical expression.

Eve's Apostrophe.

And one bad act with many deeds well done
 May'st cover : well may then thy Lord appeas'd
 Redeem thee quite from Death's rapacious claim ;
 But longer in this Paradise to dwell
 Permits not ; to remove thee I am come, 260
 And send thee from the garden forth to till
 The ground whence thou wast taken, fitter soil.

HE added not, for Adam at the news
 Heart-struck with chilling gripe of sorrow stood,
 That all his senses bound ; Eve, who unseen 265
 Yet all had heard, with audible lament
 Discover'd soon the place of her retire !

O UNEXPECTED stroke, worse than of Death !
 Must I thus leave thee, Paradise thus leave
 Thee, native soil, these happy walks and shades, 270
 Fit haunt of God ? where I had hope to spend,
 Quiet though sad, the respite of that day
 That must be mortal to us both. O flowers,
 That never will in other climate grow,
 My early visitation, and my last 275
 At ev'n, which I bred up with tender hand
 From the first opening bud, and gave ye names,

262. *The ground whence, &c.* After the manner of Homer the angel delivers the order in the very words he had received it.

263. *Adam at the news, &c.* Adam's sorrow was silent and thoughtful ; Eve's loud and hasty---this is consistent with the different character of the sexes which Milton has observed with exactness throughout the poem.

270. *Native soil.* Paradise was the native place of Eve, but Adam having been formed of the dust of the earth, was afterwards brought into Paradise.

Adam to Eve and the Angel.

Who now shall rear ye to the sun, or rank
Your tribes, and water from th' ambrosial fount?
Thee lastly, nuptial bow'r, by me adorn'd 280
With what to sight or smell was sweet, from thee
How shall I part, and whither wander down
Into a lower world, to this obscure
And wild? How shall we breathe in other air
Less pure, accustom'd to immortal fruits? 285

WHOM thus the Angel interrupted mild.
Lament not, Eve, but patiently resign
What justly thou hast lost; nor set thy heart,
Thus over-fond, on that which is not thine;
Thy going is not lonely; with thee goes 290
Thy husband; him to follow thou art bound;
Where he abides, think there thy native soil.

ADAM by this from the cold sudden damp
Recovering, and his scatter'd spi'rits return'd,
To Michael thus his humble words address'd. 295

CELESTIAL, whether among the Thrones, or nam'd
Of them the high'est, for such of shape may seem
Prince above princes, gently hast thou told
Thy message, which might else in telling wound,
And in performing end us; what besides 300
Of sorrow and dejection and despair
Our frailty can sustain, thy tidings bring,

284. *How shall we breathe, &c.* To eat (for the future fruits) not immortal, and to have air less pure, were circumstances (says Bishop Pearce) which might well justify her solicitous enquiry about breathing in *the lower world*!

296. *Celestial, whether, &c.* Here Adam mourns like a man, and Eve like a woman.

Reasonings of Adam

Departure from this happy place, our sweet
Recess, and only consolation left
Familiar to our eyes, all places else 305
Inhospitable' appear and desolate,
Nor knowing us nor known; and if by prayer
Incessant, I could hope to change the will
Of him who all things can, I would not cease
To weary him with my assiduous cries : 310
But pray'r against his absolute decree
No more avails than breath against the wind,
Blown stifling back on him that breathes it forth :
Therefore to his great bidding I submit.
This most afflicts me, that departing hence, 315
As from his face I shall be hid, depriv'd
His blessed count'nance; here I could frequent
With worship place by place where he vouchsaf'd
Presence divine, and to my sons relate,
On this mount he appear'd, under this tree 320
Stood visible, among these pines his voice
I heard, here with him at this fountain talk'd :
So many grateful altars I would rear
Of grassy turf, and pile up every stone
Of lustre from the brook, in memory, 325
Or monument to ages, and thereon
Offer sweet smelling gums and fruits and flowers :
In yonder nether world where shall I seek
His bright appearances, or foot-step trace?
For though I fled him angry, yet recall'd 330

327. *Monument to ages*; that is, to warn, teach, and instruct them that God formerly appeared there to me.

Michael's Answer.

To life prolong'd and promis'd race, I now
Gladly behold though but his utmost skirts
Of glory, and far off his steps adore.

To whom thus Michael with regard benign.
Adam, thou know'st Heav'n his, and all the Earth,
Not this rock only'; his omnipresence fills 336
Land, sea, and air, and every kind that lives,
Fomented by his virtual pow'r and warm'd :
All th' earth he gave thee to possess and rule,
No despicable gift; surmise not then 340
His presence to these narrow bounds confin'd
Of Paradise or Eden: this had been
Perhaps thy capital seat, from whence had spread
All generations, and had hither come
From all ends of th' earth to celebrate 345
And reverence thee their great progenitor.
By this pre-eminence thou' hast lost, brought down
To dwell on even ground now with thy sons :
Yet doubt not but in valley and in plain
God is as here, and will be found alike 350
Present, and of his presence many a sign
Still following thee, still compassing thee round
With goodness and paternal love, his face
Express, and of his steps the track divine.
Which that thou may'st believe, and be confirm'd 355
Ere thou from hence depart, know I am sent

332, 333. *Skirts of glory.* Here is an allusion to Exod. xxxiii. 22, 23, " And it shall come to pass," &c.

337. *Every kind that lives---* Acts xvii. 28, " In him we live, and move, and have our being."

Adam to the Angel.

To shew thee what shall come in future days
 To thee and to thy offspring ; good with bad
 Expect to hear, supernal grace contending
 With sinfulness of men ; thereby to learn 360
 True patience, and to temper joy with fear
 And pious sorrow, equally inur'd
 By moderation either state to bear,
 Prosperous or adverse : so shalt thou lead
 Safest thy life, and best prepar'd endure 365
 Thy mortal passage when it comes. Ascend
 This hill ; let Eve (for I have drench'd her eyes)
 Here sleep below, while thou to foresight wak'st ;
 As once thou slept'st, while she to life was form'd.

To whom thus Adam gratefully reply'd. 370
 Ascend, I follow thee, safe Guide, the path
 Thou lead'st me', and to the hand of Heav'n submit,
 However chast'ning, to the evil turn
 My obvious breast, arming to overcome
 By suffering, and earn rest from labour won, 375
 If so I may attain. So both ascend
 In the visions of God : it was a hill
 Of Paradise the highest, from whose top

366, 367. *Ascend this hill.* The angel afterwards leads Adam to the highest mount of Paradise, and lays before him a whole hemisphere, as a proper stage for those visions which were to be represented on it.

367. *Let Eve, &c.* Some think that Milton leaves Eve behind as most suitable to her retired character, whilst Mr. Thyer supposes that the female mind could ill bear the shocking scenes which were going to be represented. The last opinion is marked by the greatest probability.

377. *Visions of God*---a scriptural expression---Ezek. viii. 3---also xl. 2, will serve for illustration.

Prospect described.

The hemisphere of earth in clearest ken
 Stretch'd out to th' amplest reach of prospect lay. 380
 Not high'er that hill, or wider looking round,
 Whereon for diff'rent cause the Tempter set
 Our second Adam in the wilderness,
 To shew him all earth's kingdoms and their glory.
 His eye might there command wherever stood 385
 City of old or modern fame, the seat
 Of mightiest empire, from the destin'd walls
 Of Cambalu, seat of Cathaian Can,
 And Samarchand by Oxus, Temir's throne,
 To Pacquin of Sinæan kings, and thence 390
 To Agra and Lahor of great Mogul
 Down to the golden Chersonese, or where
 The Persian in Ecbatan sat, or since
 In Hispahan, or where the Russian Ksar
 In Moskow, or the Sultan in Bizance, 395
 Turchestan-born; nor could his eye not ken
 Th' empire of Negus to his utmost port

388. *Cambalu*, a city of Cathay in Tartary, ancient seat of the Chams. *Samarchand*, a city of Tartary near the river *Oxus*. *Temir's throne*, birth-place and residence of Tamerlane. *Pacquin*, a city of China, the country of the ancient *Sinæ*. *Agra and Lahor*, cities in the Mogul empire. *Golden Chersonese*---Malacca, most southern promontory of the East-Indies. *Ecbatan*, an ancient capital of Persia---the present being *Hispahan*. *Moscow*, a former metropolis of Russia. *Bizance*---Constantinople, and *Turchestan*, a province of Tartary, whence the Turks came. All these places being in Asia, the following are in Africa.

397. *Negus*---Upper Ethiopia. *Ercoco*, on the Red Sea. *Mombaza*, *Quiloa*, and *Melind*, in Zanguebar. *Sofala*, on the Indian Sea. *Congo*, in the Lower Ethiopia. *Angola*, a kingdom south of Con-

Adam's Eyes invigorated.

Ercoco, and the less maritime kings
 Mombaza, and Quiloa, and Melind,
 And Sofala thought Ophir, to the realm 400
 Of Congo, and Angola farthest south ;
 Or thence from Niger flood to Atlas mount
 The kingdoms of Almansor, Fez, and Sus,
 Morocco and Algiers, and Tremisen ;
 On Europe thence, and where Rome was to sway 405
 The world : in spi'rit perhaps he also saw
 Rich Mexico, the seat of Montezume,
 And Cusco in Peru, the richer seat
 Of Atabalipa, and yet unspoil'd
 Guiana, whose great city Geryon's sons 410
 Call El Dorado : but to nobler sights
 Michael from Adam's eyes the film remov'd,
 Which that false fruit that promis'd clearer sight
 Had bred ; then purg'd with euphrasy and rue
 The visual nerve, for he had much to see ; 415
 And from the well of life three drops instill'd.
 So deep the pow'r of these ingredients pierc'd,

go. *Niger*, a river in Negroland. *Atlas*, a mountain in the west of Africa. *Almansor*---because a king of that name reigned over them.

405. *Europe*, of which little is said, it being well known ; the poet then mentions places in *America*. *Montezume* was subdued by Cortez, and *Atabalipa* by Pizarro. *Guiana*, in South America ; and *Geryon's sons*---the Spaniards, from *Geryon*, an ancient king of Spain. *El Dorado*, or the golden city. The poet has shewn his learning by thus surveying the four quarters of the globe without conferring (according to Bishop Newton) any additional beauty on the poem.

414. *Euphrasy*, or eye-bright, called so from its clearing virtue ; and *rue* was used in exorcisms.

Cain and Abel described.

E'en to the inmost seat of mental sight,
 That Adam now enforc'd to close his eyes,
 Sunk down, and all his spi'rits became entranc'd ; 420
 But him the gentle Angel by the hand
 Soon rais'd, and his attention thus recall'd.

ADAM, now ope thine eyes, and first behold
 Th' effects which thy original crime hath wrought
 In some to spring from thee, who never touch'd 425
 Th' excepted tree, nor with the Snake conspir'd,
 Nor sinn'd thy sin, yet from that sin derive
 Corruption to bring forth more violent deeds.

HIS eyes he open'd, and beheld a field,
 Part arable and tilth, whereon were sheaves 430
 New-reap'd, the other part sheep-walks and folds ;
 I' th' midst an altar as the land-mark stood,
 Rustic, of grassy sord ; thither anon
 A sweaty reaper from his tillage brought
 First fruits, the green ear, and the yellow sheaf, 435
 Uncull'd, as came to hand ; a shepherd next
 More meek, came with the firstlings of his flock
 Choicest and best ; then sacrificing, laid
 The inwards and their fat, with incense strow'd,
 On the cleft wood, and all due rites perform'd, 440
 His offering soon propitious fire from Heaven

427. *Sinn'd thy sin*---a mode of expression which occurs in the sacred writings--1 John v. 16, "If any man see his brother sin a sin."

433. *Of grassy sord* ; that is, of turf.

436. *Uncull'd*. In this some suppose that Cain's guilt consisted---for Abel selects *the choicest and best* of his flock. Compare this account with the account given in the sacred writings.

 Death anticipated.

Consum'd with nimble glance, and grateful steam;
 The other's not, for his was not sincere;
 Whereat he inly rag'd, and as they talk'd,
 Smote him into the midriff with a stone 445
 That beat out life; he fell, and deadly pale
 Groan'd out his soul with gushing blood effus'd.
 Much at that sight was Adam in his heart
 Dismay'd, and thus in haste to th' Angel cry'd.

O TEACHER, some great mischief hath befallen 450
 To that meek man, who well had sacrific'd;
 Is piety thus and pure devotion paid?

T' WHOM Michael thus, he also mov'd, reply'd.
 These two are brethren, Adam, and to come
 Out of thy loins; th' unjust the just hath slain, 455
 For envy that his brother's offering found
 From Heav'n acceptance: but the bloody fact
 Will be aveng'd, and th' other's faith approv'd
 Lose no reward, though here thou see him die,
 Rolling in dust and gore. To which our Sire. 460

ALAS, both for the deed and for the cause!
 But have I now seen death? Is this the way
 I must return to native dust? O sight
 Of terror, foul and ugly to behold,
 Horrid to think, how horrible to feel! 465

To whom thus Michael. Death thou hast seen
 In his first shape on man; but many shapes

445. *Midriff*, or diaphragm, a nervous muscle separating the breast from the belly.

458. *Th' other's faith*, &c. Thus Heb. xi. 4, "By faith Abel offered unto God," &c.

Lazar House.

Of Death, and many are the ways that lead
 To his grim cave, all dismal; yet to sense
 More terrible at th' entrance than within. 470
 Some, as thou saw'st, by violent stroke shall die,
 By fire, flood, famine, by intemp'rance more
 In meats and drinks, which on the earth shall bring
 Diseases dire, of which a monstrous crew
 Before thee shall appear; that thou may'st know 475
 What misery th' inabstinence of Eve
 Shall bring on men. Immediately a place
 Before his eyes appear'd, sad, noisome, dark,
 A lazar house it seem'd, wherein were laid
 Numbers to fall diseas'd, all maladies 480
 Of ghastly spasm, or racking torture, qualms
 Of heart-sick agony, all feverous kinds,
 Convulsions, epilepsies, fierce catarrhs,
 Intestine stone and ulcer, colic pangs,
 Demoniac phrenzy, moping melancholy, 485
 And moon-struck madness, pining atrophy,
 Marasmus, and wide-wasting pestilence,
 Dropsies, and asthmas, and joint-racking rheums.

477. *Immediately a place, &c.* The second vision (says Mr. Addison) sets before him the image of death in a great variety of appearances.

479. *Lazar house*, or hospital, filled with persons lying under all kind of mortal diseases.

487. *Marasmus*, from the Greek, signifying a feverish consumption wasting the body by degrees. It is remarkable that lines 485, 486, and 487, were added by the poet in the second edition---the singular Dr. Bentley wished them out again, but Mr. Pope, with his usual good taste, says, "they are three admirable lines."

Adam's Plaint.

Dire was the tossing, deep the groans ; Despair
 Tended the sick busiest from couch to couch ; 490
 And over them triumphant Death his dart
 Shook, but delay'd to strike, though oft invok'd
 With vows, as their chief good and final hope.
 Sight so deform what heart of rock could long
 Dry-ey'd behold ? Adam could not, but wept, 495
 Though not of woman born ; compassion quell'd
 His best of man, and gave him up to tears
 A space, till firmer thoughts restrain'd excess ;
 And scarce recovering words his plaint renew'd.
 O MISERABLE mankind, to what fall 500
 Degraded, to what wretched state reserv'd !
 Better end here unborn. Why is life given
 To be thus wrested from us. Rather why
 Obtruded on us thus ? Who if we knew
 What we receive, would either not accept 505
 Life offer'd, or soon beg to lay it down,
 Glad to be so dismiss'd in peace. Can thus
 Th' image of God in man created once
 So goodly and erect, though faulty since,
 To such unsightly sufferings be debas'd 510
 Under inhuman pains ? Why should not man,
 Retaining still divine similitude

489. *Dire was*, &c.---highly picturesque. The number of words beginning with the letter *d* is worthy of observation. *His dart shook*, is painting to the eye---it is an image awfully impressive! the whole paragraph is uncommonly fine, and in Milton's best manner.

495. *Adam wept, though not of woman born*, &c. This beautiful sentiment occurs in Shakespeare's writings.

Image of God lost

In part, from such deformities be free,
And for his Maker's image sake exempt?

THEIR Maker's image, answer'd Michael, then 515
Forsook them, when themselves they vilify'd
To serve ungovern'd appetite, and took
His image whom they serv'd, a brutish vice,
Inductive mainly to the sin of Eve.

Therefore so abject is their punishment, 520
Disfiguring not God's likeness, but their own,
Or if his likeness, by themselves defac'd
While they pervert pure nature's healthful rules
To loathsome sickness, worthily, since they
God's image did not reverence in themselves. 525

I YIELD it just, said Adam, and submit.
But is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our connatural dust?

THERE is, said Michael, if thou well observe 530
The rule of not too much, by temp'rance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return :
So may'st thou live, till like ripe fruit thou drop 535
Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd, for death mature :
This is old age ; but then thou must outlive

517. *Ungovern'd appetite.* Appetite is here personified. *Inductive mainly*---chiefly conducive to the sin of Eve.

538. *But then thou must, &c.* Mr. Thyer supposes that the poet is here describing himself; be this at it may---the miseries of old age are poetically contrasted with the pleasures of youth.

 Old Age described.

Thy youth, thy strength, thy beauty, which will change
 To wither'd, weak, and grey; thy senses then 540
 Obtuse, all taste of pleasure must forego,
 To what thou hast; and for the air of youth,
 Hopeful and cheerful, in thy blood will reign
 A melancholy damp of cold and dry
 To weigh thy spirits down, and last consume 545
 The balm of life. To whom our ancestor.
 Henceforth I fly not death, nor would prolong
 Life much, bent rather how I may be quit
 Fairest and easiest of this cumb'rous charge,
 Which I must keep till my appointed day 550
 Of rend'ring up, and patiently attend
 My dissolution. Michael reply'd.
 Nor love thy life, nor hate; but what thou liv'st
 Live well, how long or short permit to Heaven:
 And now prepare thee for another sight. 555

HE look'd, and saw a spacious plain, whereon
 Were tents of various hue; by some were herds
 Of cattle grazing; others, whence the sound
 Of instruments that made melodious chime
 Was heard, of harp and organ; and who mov'd 560
 Their stops and chords was seen: his volant touch

551. *Patiently attend*, &c. These words were added in the second edition.

556. *He look'd, and saw*, &c. Now follows a scene of mirth, love, and jollity.

561. *Volant*--flying touch. *Fugue*, from fuga---the Latin for *flight*, and *resonant*, as sounding the same notes over again. The poet being an enthusiastic lover of music, accounts for the minuteness of this description.

Corruption of the World

Instinct through all proportions low and high
Fled and pursu'd transverse the resonant fugue.
In other part stood one who at the forge
Lab'ring, two massy clods of ir'on and brass 565
Had melted, (whether found where casual fire
Had wasted woods on mountain or in vale,
Down to the veins of earth, thence gliding hot
To some cave's mouth, or whether wash'd by stream
From under-ground) the liquid ore he drain'd 570
Into fit moulds prepar'd ; from which he form'd
First his own tools ; then, what might else be wrought
Fusile or grav'n in metal. After these,
But on the hither side, a different sort
From the high neigh'bring hills, which was their seat,
Down to the plain descended : by their guise 576
Just men they seem'd, and all their study bent
To worship God aright, and know his works
Not hid, nor those things last which might preserve
Freedom and peace to men ; they on the plain 580
Long had not walk'd, when from the tents behold
A bevy of fair women, richly gay
In gems and wanton dress ; to th' harp they sung
Soft amorous ditties, and in dance came on :
The men though grave, ey'd them, and let their eyes

573. *Fusile or grav'n*---by melting or carving the metal.

578. *Know his works*. Josephus informs us, that the Sethites were addicted to the study of natural philosophy, and especially astronomy.

582. *A bevy*, from the Italian, signifying a company. The expression, as applied to women, is used in Chaucer and Spenser's writings.

Adam set right.

Rove without rein, till in the amorous net 586

Fast caught, they lik'd, and each his liking chose ;

And now of love they treat, till th' evening star,

Love's harbinger appear'd ; then all in heat

They light the nuptial torch, and bid invoke 590

Hymen, then first to marriage rites invok'd :

With feast and music all the tents resound.

Such happy interview and fair event

Of love and youth not lost, songs, garlands, flowers,

And charming symphonies attach'd the heart 595

Of Adam, soon inclin'd t' admit delight,

The bent of nature ; which he thus express'd.

TRUE opener of mine eyes, prime Angel blest,

Much better seems this vision, and more hope

Of peaceful days portends, than those two past ; 600

Those were of hate and death, or pain much worse ;

Here nature seems fulfill'd in all her ends.

To whom thus Michael. Judge not what is best

By pleasure, though to nature seeming meet,

Created, as thou art, to nobler end 605

Holy and pure, conformity divine.

Those tents thou saw'st so pleasant, were the tents

Of wickedness, wherein shall dwell his race

Who slew his brother ; studious they appear

Of arts that polish life, inventors rare, 610

Unmindful of their Maker, though his Spirit

Taught them, but they his gifts acknowledg'd none.

Yet they a beauteous offspring shall beget ;

For that fair female troop thou saw'st that seem'd,

Of Goddesses so blithe, so smooth, so gay, 615

Adam's Regret.

Yet empty of all good wherein consists
 Woman's domestic honour and chief praise ;
 Bred only and completed to the taste
 Of lustful appetite, to sing, to dance,
 To dress, and trol the tongue, and roll the eye ; 620
 To these that sober race of men, whose lives
 Religious titled them the sons of God,
 Shall yield up all their virtue, all their fame
 Ignobly, to the trains and to the smiles
 Of these fair atheists, and now swim in joy, 625
 Ere long to swim at large, and laugh, for which
 The world ere long a world of tears must weep !

To whom thus Adam of short joy bereft.
 O pity' and shame, that they who to live well
 Enter'd so fair, should turn aside to tread 630
 Paths indirect, or in the mid-way faint !
 But still I see the tenor of Man's woe
 Holds on the same, from woman to begin.

FROM Man's effeminate slackness it begins,
 Said th' Angel, who should better hold his place 635
 By wisdom, and superior gifts receiv'd.
 But now prepare thee for another scene.

He look'd, and saw wide territory spread

621. *To these, &c.* Gen. vi. 2, "The sons of God saw the daughters of men," &c---a passage now generally understood of the sons of Seth the worshippers of the true God, making matches with the idolatrous daughters of wicked Cain. Milton, however, seems in the former part of the poem to give into the old exploded conceit of the angels becoming enamoured of the daughters of men.

638. *He look'd, and saw*---this next vision is filled with the horrors of war.

Progress of Society.

Before him, towns, and rural works between,
 Cities of men with lofty gates and towers, 640
 Concourse in arms, fierce faces threat'ning war,
 Giants of mighty bone, and bold emprise ;
 Part wield their arms, part curb the foaming steed,
 Single or in array of battle rang'd
 Both horse and foot, nor idly must'ring stood ; 645
 One way a band select from forage drives
 A herd of beeves, fair oxen and fair kine
 From a fat meadow-ground ; or fleecy flock,
 Ewes and their bleating lambs over the plain,
 Their booty ; scarce with life the shepherds fly, 650
 But call in aid, which makes a bloody fray :
 With cruel tournament the squadrons join ;
 Where cattle pastur'd late, now scatter'd lies
 With carcasses and arms th' ensanguin'd field
 Deserted : others to a city strong 655
 Lay siege, encamp'd ; by battery, scale, and mine,
 Assaulting ; others from the wall defend
 With dart and javelin, stones and sulphurous fire :
 On each hand slaughter and gigantic deeds.
 In other parts the scepter'd heralds call 660
 To council in the city gates : anon
 Grey-headed men and grave, with warriors mix'd,
 Assemble, and harangues are heard, but soon
 In factious opposition, till at last

642. *Emprise*---an old word for enterprise.

660. *Scepter'd heralds*. Homer is here again imitated.

661. *City gates*---for there assemblies were anciently held, and the judges used to sit.

 Preaching of Enoch.

Of middle age one rising, eminent 665
 In wise deport, spake much of right and wrong,
 Of justice, of religion, truth and peace,
 And judgment from above : him old and young
 Exploded, and had seiz'd with violent hands,
 Had not a cloud descending snatch'd him thence 670
 Unseen amid the throng : so violence
 Proceeded, and oppression, and sword law
 Through all the plain, and refuge none was found.
 Adam was all in tears, and to his guide
 Lamenting, turn'd full sad ; O what are these, 675
 Death's ministers, not men, who thus deal death
 Inhumanly to men, and multiply
 Ten thousandfold the sin of him who slew
 His brother : for of whom such massacre
 Make they but of their brethren, men of men ? 680
 But who was that just man, whom had not Heaven
 Rescued, had in his righteousness been lost ?

To whom thus Michael. These are the product
 Of those ill-mated marriages thou saw'st ;
 Where good with bad were match'd, who of themselves
 Abhor to join ; and by imprudence mix'd, 686
 Produce prodigious births of body' or mind.
 Such were these giants, men of high renown ;

665. *Middle age*---because Enoch was translated when he was but three hundred and sixty-five years old---deemed only a middle age at that early period of the world.

668. *Judgment from above*---Jude xiv. "Behold the Lord cometh to execute judgment," &c.

688. *Such were these giants*, &c---Gen. vi. 4, "There were giants in the earth," &c.

False Glory of War.

For in those days might only shall be' admir'd,
 And valour and heroic virtue call'd ; 690
 To overcome in battle, and subdue
 Nations, and bring home spoils with infinite
 Man-slaughter, shall be held the highest pitch
 Of human glory, and for glory done
 Of triumph, to be styl'd great conquerors, 695
 Patrons of mankind, gods, and sons of gods,
 Destroyers rightlier call'd, and plagues of men.
 Thus fame shall be achiev'd, renown on earth,
 And what most merits fame in silence hid.
 But he the sev'nth from thee, whom thou beheld'st
 The only righteous in a world perverse, 701
 And therefore hated, therefore so beset
 With foes for daring single to be just,
 And utter odious truth, that God would come
 To judge them with his Saints : him the most High
 Rapt in a balmy cloud with winged steeds 706
 Did, as thou saw'st, receive, to walk with God
 High in salvation and the climes of bliss,
 Exempt from death ; to shew thee what reward
 Awaits the good, the rest what punishment ; 710
 Which now direct thine eyes, and soon behold.

HE look'd, and saw the face of things quite chang'd ;
 The brazen throat of war had ceas'd to roar ;
 All now was turn'd to jollity and game,

700. *But he the sev'nth, &c.*---Jude xiv. "And Enoch also the seventh," &c.

712. *He look'd and saw, &c.* The poet passes on to those softer images of triumphs and festivals in that vision of lewdness and luxury which ushers in the flood.

Preaching of Noah.

To luxury and riot, feast and dance, 715
 Marrying or prostituting, as befel,
 Rape or adultery, where passing fair
 Allur'd them; thence from cups to civil broils.
 At length a reverend sire among them came,
 And of their doings great dislike declar'd, 720
 And testify'd against their ways; he oft
 Frequented their assemblies, whereso met,
 Triumphs of festivals, and to them preach'd
 Conversion and repentance, as to souls
 In prison under judgments imminent: 725
 But all in vain: which when he saw, he ceas'd
 Contending, and remov'd his tents far off;
 Then from the mountain hewing timber tall,
 Began to build a vessel of huge bulk,
 Measur'd by cubit, length, and breadth, and height,
 Smear'd round with pitch, and in the side a door 731
 Contriv'd, and of provisions laid in large
 For man and beast: when lo, a wonder strange!
 Of every beast, and bird, and insect small
 Came sev'ns, and pairs, and enter'd in, as taught 735
 Their order: last the sire, and his three sons
 With their four wives; and God made fast the door.

723. *Preach'd*---see 2 Peter ii. 5, "Noah a preacher of righteousness,"---also 1 Peter iii. 19, 20, "By which also he went and preached unto the spirits in prison," &c. This latter difficult passage is here well explained.

730. *Cubit*---a foot and an half, or the measure from the elbow to the fingers' ends. *Smear'd round*---Gen. vi. 14, "Thou shalt pitch," &c.

732. *In large*---the adjective used adverbially.

735. *Sev'ns*, of clean creatures---and *pairs* of unclean.

Flood described.

Meanwhile the south wind rose, and with black wings
 Wide hovering, all the clouds together drove
 From under Heav'n ; the hills to their supply 740
 Vapour, and exhalation dusk and moist,
 Sent up amain ; and now the thicken'd sky
 Like a dark ceiling stood ; down rush'd the rain
 Impetuous, and continued till the earth
 No more was seen ; the floating vessel swam 745
 Uplifted, and secure with beaked prow
 Rode tilting o'er the waves : all dwellings else
 Flood overwhelm'd, and then with all their pomp
 Deep under water roll'd ; sea cover'd sea,
 Sea without shore ; and in their palaces 750
 Where luxury late reign'd, sea-monsters whelp'd
 And stabled ; of mankind, so numerous late,
 All left, in one small bottom swum embark'd.
 How didst thou grieve then, Adam, to behold
 The end of all thy offspring, end so sad, 755
 Depopulation ? Thee another flood,
 Of tears and sorrow a flood thee also drown'd,
 And sunk thee as thy sons ; till gently rear'd
 By th' Angel, on thy feet thou stood'st at last,
 Though comfortless, as when a father mourns 760
 His children, all in view destroy'd at once ;
 And scarce to th' Angel utter'dst thus thy plaint.
 O vision ill foreseen ! better had I
 Liv'd ignorant of future, so had borne

743. *Ceiling*. Milton, it is supposed, may have had a view to the derivation of this term from the Latin *cælum*, heaven--otherwise the word may be thought too mean for poetry.

Adam's Difficulty.

My part of evil only, each day's lot 765
 Enough to bear; those now, that were dispens'd
 The burden of many ages, on me light
 At once, by my foreknowledge gaining birth
 Abortive, to torment me ere their being,
 With thought that they must be. Let no man seek
 Henceforth to be foretold what shall befall 771
 Him or his children; evil he may be sure,
 Which neither his foreknowing can prevent,
 And he the future evil shall no less
 In apprehension than in substance feel 775
 Grievous to bear: but that care now is past,
 Man is not whom to warn: those few escap'd
 Famine and anguish will at last consume
 Wand'ring that wat'ry desert: I had hope
 When violence was ceas'd, and war on earth, 780
 All would have then gone well, peace would have
 crown'd
 With length of happy days the race of man;
 But I was far deceiv'd; for now I see
 Peace to corrupt no less than war to waste.
 How comes it thus? Unfold, celestial Guide, 785
 And whether here the race of men will end.
 To whom thus Michael. Those whom last thou saw'st
 In triumph and luxurious wealth, are they
 First seen in acts of prowess eminent
 And great exploits, but of true virtue void; 790

766. *Enough to bear*---Matt. vi. 34, "Sufficient unto the day is the evil thereof."

767. *Burden---dispens'd*---that is, distributed, dealt out in parcels, to be a sufficient burden, the load of many ages.

 Degeneracy of the old World.

Who having spilt much blood, and done much waste,
 Subduing nations, and achiev'd thereby
 Fame in the world, high titles, and rich prey,
 Shall change their course to pleasure, ease, and sloth,
 Surfeit, and lust, till wantonness and pride 795
 Raise out of friendship hostile deeds in peace.
 The conquer'd also, and enslav'd by war,
 Shall with their freedom lost all virtue lose
 And fear of God, from whom their piety feign'd
 In sharp contest of battle found no aid 800
 Against invaders ; therefore cool'd in zeal
 Thenceforth shall practise how to live secure,
 Worldly, or dissolute, on what their lords
 Shall leave them to enjoy ; for th' earth shall bear
 More than enough, that temp'rance may be try'd :
 So all shall turn degenerate, all deprav'd, 806
 Justice and temp'rance, truth and faith forgot ;
 One man except, the only son of light
 In a dark age, against example good,
 Against allurements, custom, and a world 810
 Offended ; fearless of reproach and scorn,
 Or violence, he of their wicked ways
 Shall them admonish, and before them set
 The paths of righteousness, how much more safe,
 And full of peace, denouncing wrath to come 815
 On their impenitence ; and shall return
 Of them derided, but of God observ'd

798. *With their freedom lost all virtue.* Milton every where shows his love of liberty ; and (here says Bishop Newton) he observes very rightly, that the loss of liberty is soon followed by the loss of all virtue and religion.

 Universal Deluge.

The one just man alive ; by his command
 Shall build a wondrous ark, as thou beheld'st,
 To save himself and household from amidst 820
 A world devote to universal wreck.
 No sooner he with them of man and beast
 Select for life shall in the ark be lodg'd,
 And shelter'd round, but all the cataracts
 Of Heav'n set open on the earth shall pour 825
 Rain day and night ; all fountains of the deep
 Broke up, shall heave the ocean to usurp
 Beyond all bounds, till inundation rise
 Above the highest hills : then shall this mount
 Of Paradise by might of waves be mov'd 830
 Out of his place, push'd by the horned flood,
 With all his verdure spoil'd, and trees adrift,
 Down the great river to the opening gulf,
 And there take root an island salt and bare,
 The haunt of seals, and orcs, and sea-mews clang :
 To teach thee that God attributes to place 836
 No sanctity, if none be thither brought
 By men who there frequent, or therein dwell.
 And now what further shall ensue, behold.

 821. *Devote*, here, and elsewhere used for *devoted*.

 824, 825. *Cataracts of Heav'n*---Gen. vii. 11, "The fountains of the great deep," &c.

 831. *Horned flood*, which, before it became universal, poured along like a vast river---so that rivers running towards each other and meeting with any obstruction, become as it were *horned*. Many learned writers who have investigated this subject believe that Paradise was destroyed by the flood.

 835. *Orcs*---a huge sea fish ; *clang*, from the Latin---here used to denote the noise made by the flight of large flocks of birds.

Deluge subsides.

HE look'd, and saw the ark hull on the flood, 840
 Which now abated ; for the clouds were fled,
 Driv'n by a keen north wind, that blowing dry
 Wrinkled the face of deluge, as decay'd ;
 And clear the sun on his wide wat'ry glass
 Gaz'd hot, and of the fresh wave largely drew, 845
 As after thirst, which made their flowing shrink
 From standing lake to tripping ebb, that stole
 With soft foot tow'ards the deep, who now had stopt
 His sluices, as the Heav'n his windows shut.
 The ark no more now floats, but seems on ground 850
 Fast on the top of some high mountain fix'd.
 And now the tops of hills as rocks appear ;
 With clamour thence the rapid currents drive
 Tow'ards the retreating sea their furious tide.
 Forthwith from out the ark a raven flies, 855
 And after him, the surer messenger,
 A dove sent forth once and again to spy
 Green tree or ground whereon his foot may light ;
 The second time returning, in his bill
 An olive leaf he brings, pacific sign : 860
 Anon dry ground appears, and from his ark
 The ancient sire descends with all his train :
 Then with uplifted hands, and eyes devout,
 Grateful to Heaven, over head beholds

840. *Hull*--which a ship is said to do when all her sails are taken in and she floats to and fro.

848. *The deep, &c.*---Gen. viii. 2, "The fountains also of the deep," &c.

860. *Olive leaf*---the olive was sacred to Pallas, and borne by those that sued for peace---being the emblem of peace and plenty.

Adam's Exclamation.

A dewy cloud, and in the cloud a bow 865

Conspicuous with three listed colours gay

Betokening peace from God, and cov'nant new.

Whereat the heart of Adam erst so sad

Greatly rejoic'd, and thus his joy broke forth.

O THOU who future things canst represent 870

As present, heav'nly Instructor, I revive

At this last sight, assur'd that man shall live

With all the creatures, and their seed preserve.

Far less I now lament for one whole world

Of wicked sons destroy'd, than I rejoice 875

For one man found so perfect and so just,

That God vouchsafes to raise another world

From him, and all his anger to forget.

But say, what mean those colour'd streaks in Heav'n

Distended as the brow of God appeas'd, 880

Or serve they as a flow'ry verge to bind

The fluid skirts of that same wat'ry cloud,

Lest it again dissolve, and show'r the earth?

To whom th' Arch-Angel. Dext'rously thou aim'st ;

So willingly doth God remit his ire, 885

Though late repenting him of man deprav'd,

Griev'd at his heart, when looking down he saw

The whole earth fill'd with violence, and all flesh

Corrupting each their way ; yet those remov'd,

866. *Three listed colours*---the poet probably means the three principal colours red, yellow, and blue, of which the others are compounded.

884. *To whom the Arch-Angel, &c.*---Gen. vi. 6, "And it repented the Lord that he had made man," &c. The whole speech is founded upon the sacred writings.

Reply of the Arch-Angel.

Such grace shall one just man find in his sight, 890
That he relents, not to blot out mankind,
And makes a covenant never to destroy
The earth again by flood, nor let the sea
Surpass his bounds, nor rain to drown the world
With man therein or beast ; but when he brings 895
Over the earth a cloud, will therein set
His triple-colour'd bow, whereon to look,
And call to mind his cov'nant : day and night,
Seed-time and harvest, heat and hoary frost 899
Shall hold their course, till fire purge all things new,
Both Heav'n and Earth, wherein the just shall dwell.

901. *Heav'n and Earth, &c.* This book sublimely closes with an allusion to that passage, 2 Peter iii. 12, 13, " The heavens being on fire shall be dissolved," &c. It constitutes a noble conclusion.

END OF BOOK XI.



PARADISE LOST.

BOOK XII.



*In either hand the hast'ning Angel caught
Our ling'ring parents, and to th' eastern gate
Led them direct, and down the cliff as fast
To the subjected plain; then disappear'd;*

ARGUMENT.

THE angel Michael continues from the flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain who that Seed of the woman shall be, which was promised Adam and Eve in the fall; his incarnation, death, resurrection, and ascension; the state of the church till the second coming. Adam greatly satisfied and re-comforted by these relations and promises descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the cherubim taking their station to guard the place.

The Arch-Angel to Adam.

BOOK XII.

AS one who in his journey bates at noon,
Though bent on speed ; so he th' Arch-Angel paus'd
Betwixt the world destroy'd and world restor'd,
If Adam aught perhaps might interpose ;
Then with transition sweet new speech resumes. 5

THUS thou hast seen one world begin and end ;
And man as from a second stock proceed.
Much thou hast yet to see, but I perceive
Thy mortal sight to fail ; objects divine
Must need impair and weary human sense : 10
Henceforth what is to come I will relate,
Thou therefore give due audience, and attend.
This second source of men, while yet but few,

1. *As one, &c.* These first five lines, which were not inserted till the second edition when the last book was divided into two---make a graceful beginning, and is indeed a *sweet transition*.

11. *I will relate.* , Milton having represented in vision the history of mankind to the first great period of nature, dispatches the remaining part of it in narration.

 Origin of Tyranny.

And while the dread of judgment past remains
 Fresh in their minds, fearing the Deity, 15
 With some regard to what is just and right
 Shall lead their lives, and multiply apace,
 Lab'ring the soil, and reaping plenteous crop,
 Corn, wine, and oil ; and from the herd or flock,
 Oft sacrificing bullock, lamb, or kid, 20
 With large wine offerings pour'd, and sacred feast,
 Shall spend their days in joy unblam'd, and dwell
 Long time in peace by families and tribes
 Under paternal rule : till one shall rise
 Of proud ambitious heart, who not content 25
 With fair equality, fraternal state,
 Will arrogate dominion undeserv'd
 Over his brethren, and quite dispossess
 Concord and law of nature from the earth,
 Hunting (and men not beasts shall be his game) 30
 With war and hostile snare such as refuse
 Subjection to his empire tyrannous :
 A mighty hunter thence he shall be styl'd
 Before the Lord, as in despite of Heaven,
 Or from Heav'n claiming second sov'reignty ; 35
 And from rebellion shall derive his name,
 Though of rebellion others he accuse.
 He with a crew, whom like ambition joins
 With him or under him to tyrannize,
 Marching from Eden tow'ards the west, shall find 40

24. *Till one shall rise, &c.* The scripture says of Nimrod, Gen. x. 9, that " he was a mighty hunter before the Lord !"

40. *Marching from Eden, &c.*---Gen. xi. 2, " And it came to pass

 Confusion of Babel.

The plain, wherein a black bituminous gurge
 Boils out from under ground, the mouth of Hell:
 Of brick, and of that stuff they cast to build
 A city' and tow'r, whose top may reach to Heaven:
 And get themselves a name, lest far dispers'd 45
 In foreign lands their memory be lost,
 Regardless whether good or evil fame.
 But God who oft descends to visit men
 Unseen, and through their habitations walks
 To mark their doings, them beholding soon, 50
 Comes down to see their city, ere the tower
 Obstruct Heav'n-tow'rs, and in derision sets
 Upon their tongues a various spi'rit to rase
 Quite out their native language, and instead
 To sow a jangling noise of words unknown: 55
 Forthwith a hideous gabble rises loud
 Among the builders; each to other calls
 Not understood, till hoarse, and all in rage,
 As mock'd they storm; great laughter was in Heaven,
 And looking down to see the hubbub strange 60
 And hear the din; thus was the building left
 Ridiculous, and the work Confusion nam'd.

as they journeyed from the east," &c. *Black bituminous gurge*, or pitchy pool, the poet figuratively calls *the mouth of hell*.

51. *Comes down*, &c.---Gen. xi. 5, "And the Lord came down," &c. The scripture speaketh here after the manner of men.

53. *Various spi'rit*---varying the sounds by which they would express their thoughts one to another, and bringing consequent confusion.

59. *Great laughter*, &c.---a figurative expression---thus Psal. ii. 4, "He that sitteth in the heaven shall laugh," &c.

62. *Confusion nam'd*---Babel, in Hebrew, signifies *confusion*.

Adam's Indignation.

WHERE TO thus Adam fatherly displeas'd.
O execrable son so to aspire
Above his brethren, to himself assuming 65
Authority usurp'd, from God not given :
He gave us only over beast, fish, fowl,
Dominion absolute ; that right we hold
By his donation ; but man over men
He made not lord : such title to himself 70
Reserving, human left from human free.
But this usurper his encroachment proud
Stays not on man ; to God his tow'r intends
Siege and defiance : wretched man ! What food
Will he convey up thither to sustain 75
Himself and his rash army, where thin air
Above the clouds will pine his entrails gross,
And famish him of breath, if not of bread !
To whom thus Michael. Justly thou abhorr'st
That son, who on the quiet state of men 80
Such trouble brought, affecting to subdue
Rational liberty ; yet know withal,
Since thy original lapse, true liberty
Is lost, which always with right reason dwells
Twinn'd, and from her hath no dividual being : 85
Reason in man obscur'd, or not obey'd,
Immediately inordinate desires
And upstart passions catch the government
From reason, and to servitude reduce
Man till then free. Therefore since he permits 90
Within himself unworthy pow'rs to reign

84. *Twinn'd*---liberty and virtue are twin-sisters.

 Loss of Liberty lamented.

Over free reason, God in judgment just
 Subjects him from without to violent lords :
 Who oft as undeservedly inthral
 His outward freedom : tyranny must be, 95
 Though to the tyrant thereby no excuse,
 Yet sometimes nations will incline so low
 From virtue, which is reason, that no wrong,
 But justice, and some fatal curse annex'd,
 Deprives them of their outward liberty, 100
 Their inward lost : witness th' irreverent son
 Of him who built the ark, who for the shame
 Done to his father, heard this heavy curse,
 " Servant of servants," on his vicious race.
 Thus will this latter, as the former world, 105
 Still tend from bad to worse, till God at last,
 Wearied with their iniquities, withdraw
 His presence from among them, and avert
 His holy eyes ; resolving from thenceforth
 To leave them to their own polluted ways ; 110
 And one peculiar nation to select
 From all the rest, of whom to be invok'd,
 A nation from one faithful man to spring :
 Him on this side Euphrates, yet residing,
 Bred in idol worship ; O that men 115

101. *Irreverent son*---Gen. ix. 22--25, " Cursed be Canaan a servant," &c.

110. *To leave them*. The angel in like manner leaves them, and confines his narration henceforward to the *one peculiar nation* of the race of Abraham, from whence the Messiah was to descend.

115. *In idol worship*. We read in Joshua xxiv. 2, " Your fathers dwelt," &c.

 Call of Abraham.

(Canst thou believe?) should be so stupid grown,
 While yet the patriarch liv'd, who scap'd the flood,
 As to forsake the living God, and fall
 To worship their own work in wood and stone
 For Gods ! yet him God the most High vouchsafes 120
 To call by vision from his father's house,
 His kindred and false Gods, into a land
 Which he will shew him, and from him will raise
 A mighty nation, and upon him shower
 His benediction so, that in his seed 125
 All nations shall be blest ; he straight obeys,
 Not knowing to what land, yet firm believes :
 I see him, but thou canst not, with what faith
 He leaves his Gods, his friends, and native soil,
 Ur of Chaldea, passing now the ford 130
 To Haran, after him a cumbrous train
 Of herds and flocks, and numerous servitude ;
 Not wand'ring poor, but trusting all his wealth
 With God, who call'd him, in a land unknown.
 Canaan he now attains ; I see his tents 135
 Pitch'd about Sechem, and the neighb'ring plain
 Of Moreh ; there by promise he receives

120. *Him God the most High*---Gen. xii. 1---3, "Now the Lord had said unto Abram, Get thee," &c.

127. *Not knowing to what land*---Heb. xi. 8, "By faith Abraham," &c.

130. *Ur*, a city of Chaldea ; and *Haran*, a town in the way to the land of Canaan.

132. *Numerous servitude*---many servants.

135. *Sechem*, a town of Samaria---see Gen. xii. 7, "And the Lord appeared unto Abram," &c.

Intimation of the Messiah.

Gift to his progeny of all that land,
 From Hamath northward to the desert south
 (Things by their names I call, though yet unnam'd),
 From Hermon east to the great western sea ; 141
 Mount Hermon, yonder sea, each place behold
 In prospect, as I point them ; on the shore
 Mount Carmel ; here the double-founted stream
 Jordan, true limit eastward ; but his sons 145
 Shall dwell to Senir, that long ridge of hills.
 This ponder, that all nations of the earth
 Shall in his seed be blessed ; by that seed
 Is meant thy great Deliverer, who shall bruise
 The Serpent's head ; whereof to thee anon 150
 Plainlier shall be reveal'd. This patriarch blest,
 Whom faithful Abraham due time shall call,
 A son, and of his son a grand-child leaves,
 Like him in faith, in wisdom, and renown ;
 The grand-child with twelve sons increas'd departs 155
 From Canaan, to a land hereafter call'd
 Egypt, divided by the river Nile ;
 See where it flows, disgorging at seven mouths

139. *Hamath*, a city of Syria---*desert south* of Arabia---*Hermon east*, beyond Jordan---to the great western sea or Mediterranean ocean. *Carmel*, a famous mountain on the coast of the Mediterranean. *Jordan* had two sources at the foot of Mount Libanus. *Senir* is the same as Mount Hermon. No author has given a more exact account of the boundaries of the promised land.

152. *Abraham due time shall call*---for though *Abram* signifies a great Father, yet *Abraham* is of larger extent, and signifies a father of many nations.

158. *See where it flows*---this, pointing to the river Nile with its seven mouths, imparts a liveliness to the narration.

 Plagues of Egypt.

Into the sea : to sojourn in that land
 He comes invited by a younger son 160
 In time of dearth, a son whose worthy deeds
 Raise him to be the second in that realm
 Of Pharaoh : there he dies, and leaves his race
 Growing into a nation, and now grown
 Suspected to a sequent king, who seeks 165
 To stop their overgrowth, as inmate guests
 Too numerous ; whence of guests he makes them slaves
 Inhospitably', and kills their infant males :
 Till by two brethren (those two brethren call
 Moses and Aaron) sent from God to claim 170
 His people from inthralment, they return
 With glory' and spoil back to their promis'd land.
 But first the lawless tyrant, who denies
 To know their God, or message to regard,
 Must be compell'd by signs and judgments dire ; 175
 To blood unshed the rivers must be turn'd ;
 Frogs, lice, and flies must all his palace fill
 With loath'd intrusion, and fill all the land ;
 His cattle must of rot and murrain die ;
 Botches and blains must all his flesh emboss, 180
 And all his people ; thunder mix'd with hail,
 Hail mix'd with fire must rend th' Egyptian sky,
 And wheel on th' earth, devouring where he rolls ;
 What it devours not, herb, or fruit, or grain,
 A darksome cloud of locusts swarming down 185

176. *To blood unshed.* The history of this part of the poem (as Bishop Newton justly remarks) is so well known as to need little comment or explanation.

 Plagues of Egypt.

Must eat, and on the ground leave nothing green ;
 Darkness must overshadow all his bounds,
 Palpable darkness, and blot out three days ;
 Last with one midnight stroke all the first born
 Of Egypt must lie dead. Thus with ten wounds 190
 The river-dragon tam'd at length submits
 To let his sojourners depart, and oft
 Humbles his stubborn heart, but still as ice
 More harden'd after thaw, till in his rage
 Pursuing whom he late dismiss'd, the sea 195
 Swallows him with his host, but them lets pass
 As on dry land between two crystal walls,
 Aw'd by the rod of Moses so to stand
 Divided, till his rescued gain their shore :
 Such wondrous pow'r God to his saint will lend, 200
 Though present in his Angel, who shall go
 Before them in a cloud, and pill'ar of fire,
 By day a cloud, by night a pill'ar of fire,
 To guide them in her journey, and remove
 Behind them, while th' obdurate king pursues : 205
 All night he will pursue, but his approach
 Darkness defends between till morning watch ;

188. *Palpable darkness*---a darkness to be felt, says our translation.

191. *River-dragon*---crocodile which inhabits the Nile, whence Egypt derives her plenty.

194. *More harden'd*, &c. The saline and nitrous particles insinuating themselves into the water, are the cause of a harder concretion.

207. *Defends*---forbid, hinder, or keep off---as both the Latin and French words are sometimes used ; and the sentiment is an allusion to Exod. xiv. 19, 20, " And the angel of God which went before," &c.

Progress of the Israelites.

Then through the fiery pillar and the cloud
 God looking forth will trouble all his host,
 And craze their chariot wheels: when by command
 Moses once more his potent rod extends 211
 Over the sea; the sea his rod obeys;
 On their imbattel'd ranks the waves return,
 And overwhelm their war: the race elect
 Safe towards Canaan from the shore advance 215
 Through the wild desert, not the readiest way,
 Lest ent'ring on the Canaanite alarm'd
 War terrify them inexpert, and fear
 Return them back to Egypt, choosing rather
 Inglorious life with servitude; for life 220
 To noble and ignoble is more sweet
 Untrain'd in arms, where rashness leads not on.
 This also shall they gain by their delay
 In the wide wilderness, there they shall found
 Their government, and their great senate choose 225
 Through the twelve tribes, to rule by laws ordain'd:
 God from the mount of Sinai, whose grey top
 Shall tremble, he descending, will himself
 In thunder, lightning, and loud trumpets sound,
 Ordain them laws, part such as appertain 230

210. *Craze their chariot wheels*---bruise or break them in pieces---the word *craze* being of French derivation.

216. *Not the readiest way*. See Exod. xiii. 17, 18, "God led them not through the way," &c.

227. *Gray top*---an usual epithet of mountains, because the snow lies longer there than in the valleys; but the application of it here is more proper, because *Sinai* was at this time covered with *clouds* and *smoke*.

Mosaic Economy.

To civil justice, part religious rites
 Of sacrificing, informing them, by types
 And shadows, of that destin'd Seed to bruise
 The Serpent, by what means he shall achieve
 Mankind's deliverance. But the voice of God 235
 To mortal ear is dreadful ; they beseech
 That Moses might report to them his will,
 And terror cease ; he grants what they besought,
 Instructed that to God is no access
 Without mediator, whose high office now 240
 Moses in figure bears, to introduce
 One greater, of whose day he shall foretel,
 And all the prophets in their age the times
 Of great Messi'ah shall sing. Thus laws and rites
 Establish'd, such delight hath God in men 245
 Obedient to his will, that he vouchsafes
 Among them to set up his tabernacle,
 The holy One with mortal men to dwell :
 By his prescript a sanctuary is fram'd
 Of cedar, overlaid with gold, therein 250
 An ark, and in the ark his testimony,
 The records of his covenant, over these
 A mercy-seat of gold between the wings
 Of two bright Cherubim ; before him burn
 Sev'n lamps as in a zodiac representing 255
 The heav'nly fires ; over the tent a cloud
 Shall rest by day, a fiery gleam by night,

242. *He shall foretel.* See Acts iii. 22---24, "For Moses truly said unto the fathers, a Prophet," &c.

255. *Sev'n lamps as in a zodiac,* &c.---an idea taken probably from the writings of Josephus.

Adam interrupts the Angel.

Save when they journey, and at length they come,
 Conducted by his Angel, to the land
 Promis'd to Abraham and his seed : the rest 260
 Were long to tell, how many battles fought,
 How many kings destroy'd, and kingdoms won,
 Or how the sun shall in mid Heav'n stand still
 A day entire, and night's due course adjourn,
 Man's voice commanding, Sun in Gibeon stand, 265
 And thou moon in the vale of Aijalon,
 Till Israel overcome ; so call the third
 From Abraham, son of Isaac, and from him
 His whole descent, who thus shall Canaan win.

 HERE Adam interpos'd. O sent from Heav'n, 270
 Enlightner of my darkness, gracious things
 Thou hast reveal'd, those chiefly which concern
 Just Abraham and his seed : now first I find
 Mine eyes true opening, and my heart much eas'd,
 Erewhile perplex'd with thoughts what would become
 Of me and all mankind ; but now I see 276
 His day in whom all nations shall be blest,
 Favour unmerited by me, who sought
 Forbidden knowledge by forbidden means.
 This yet I apprehend not, why to those 280
 Among whom God will deign to dwell on earth,

258. *Save when they journey.* Thus Exod. xl. 34, " Then a cloud covered the tent," &c. The scriptural account is replete with beauty and sublimity.

274. *True opening*---alluding to the false promise of the serpent, Gen. iii. 5, " Your eyes shall be opened," &c.

277. *His day*---thus our Saviour, John viii. 5, 6, " Your Father rejoiced to see my day," &c.

 Use of the Jewish Economy.

So many and so various laws are given ;
 So many laws argue so many sins
 Among them ; how can God with such reside ?
 To whom thus Michael. Doubt not but that sin
 Will reign among them, as of thee begot ; 286
 And therefore was law giv'n them to evince
 Their natural pravity, by stirring up
 Sin against law to fight : that when they see
 Law can discover sin, but not remove, 290
 Save by those shadowy expiations weak,
 The blood of bulls and goats, they may conclude
 Some blood more precious must be paid for man,
 Just for unjust, that in such righteousness,
 To them by faith imputed, they may find 295
 Justification towards God, and peace
 Of conscience, which the law by ceremonies
 Cannot appease, nor man the moral part
 Perform, and not performing cannot live.
 So law appears imperfect, and but given 300
 With purpose to resign them in full time
 Up to better covenant, disciplin'd
 From shadowy types to truth, from flesh to spirit,
 From imposition of strict laws to free
 Acceptance of large grace, from servile fear 305
 To filial, works of law to works of faith.
 And therefore shall not Moses, though of God

284. *How can God with such reside ?* Bishop Newton says, that it is really wonderful how the poet could, in so few words, comprise so much divinity !

307. *Shall not Moses, &c.* Moses died on Mount Nebo in the land of Moab, whence he had the prospect of the promised land.

Jewish History.

Highly belov'd, being but the minister
 Of law, his people into Canaan lead ;
 But Joshua, whom the Gentiles Jesus call, 310
 His name and office bearing, who shall quell
 The adversary Serpent, and bring back
 Through the world's wilderness long wander'd man
 Safe to eternal Paradise of rest.
 Meanwhile they in their earthly Canaan plac'd 315
 Long time shall dwell and prosper, but when sins
 National interrupt their public peace,
 Provoking God to raise them enemies ;
 From whom as oft he saves them penitent
 By judges first, then under kings ; of whom 320
 The second, both for piety renown'd
 And puissant deeds, a promise shall receive
 Irrevocable, that his regal throne
 For ever shall endure ; the like shall sing
 All prophecy, that of the royal stock 325
 Of David (so I name this king) shall rise
 A Son, the Woman's seed to thee foretold,
 Foretold to Abraham, as in whom shall trust
 All nations, and to kings foretold, of kings
 The last, for of his reign shall be no end. 330
 But first a long succession must ensue,
 And his next son, for wealth and wisdom fam'd,
 The clouded ark of God, till then in tents

311. *His name and office bearing.* There are two passages in the New Testament where *Jesus* is used for *Joshua*---Acts vii. 45---Heb. iv. 8. The name *Joshua*, or *Jesus*, signifies a saviour.

322. *A promise shall receive*---an allusion to various parts of the prophetic writings of the Old and New Testament.

Jewish History.

Wand'ring, shall in a glorious temple' inshrine.
 Such follow him as shall be register'd 335
 Part good, part bad, of bad the longer scroll,
 Whose foul idolatries, and other faults
 Heap'd to the popular sum, will so incense
 God, as to leave them, and expose their land,
 'Their city', his temple, and his holy ark 340
 With all his sacred things, a scorn and prey
 To that proud city, whose high wall thou saw'st
 Left in confusion, Babylon thence call'd.
 There in captivity he lets them dwell
 The space of sev'nty years, then brings them back,
 Rememb'ring mercy, and his covenant sworn 346
 To David stablish'd as the days of Heaven.
 Return'd from Babylon by leave of kings,
 Their lords, whom God depos'd, the house of God
 They first re-edify, and for awhile 350
 In mean estate live moderate, till grown
 In wealth and multitude, factious they grow ;
 But first among the priests dissention springs,
 Men who attend the altar, and should most
 Endeavour peace : their strife pollution brings 355
 Upon the temple itself : at last they seize
 The sceptre, and regard not David's sons,

342. *Saw'st*. Bishop Newton thinks that this is not to be understood literally--for verbs of *seeing* (says he) are often extended beyond the bare act being applied to other senses and faculties of the mind.

355. *Their strife*--for it was chiefly through the contests of the high-priests of the Jews that the temple was polluted by Antiochus Epiphanes.

Adam's Exclamation.

Then lose it to a stranger, that the true
Anointed king Messiah might be born
Barr'd of his right ; yet at his birth a star 360
Unseen before in Heav'n proclaims him come,
And guides the eastern sages, who inquire
His place, to offer incense, myrrh and gold.
His place of birth a solemn Angel tells
To simple shepherds, keeping watch by night ; 365
They gladly thither haste, and by a quire
Of squadron'd Angels hear his carol sung.
A virgin is his mother, but his sire
The pow'r of the most High ; he shall ascend
The throne hereditary, and bound his reign 370
With earth's wide bounds, his glory with the Heavens.
He ceas'd, discerning Adam with such joy
Surcharg'd, as had like grief been dew'd in tears,
Without the vent of words, which these he breath'd :
O PROPHEt of glad tidings, finisher 375
Of utmost hope ! now clear I understand
What oft my steadiest thoughts have search'd in vain ;
Why our great expectation should be call'd
The seed of Woman : Virgin Mother, hail,
High in the love of Heav'n, yet from my loins 380
Thou shalt proceed, and from thy womb the Son
Of God most High ; so God with Man unites.
Needs must the Serpent now his capital bruise
Expect with mortal pain : say where and when 384
Their fight, what stroke shall bruise the victor's heel ?

371. *Earth's wide bounds, &c.*---evidently taken from Virgil, who adopts the sentiment with great force and beauty.

Angel's Reply.

To whom thus Michael. Dream not of their fight,
As of a duel, or the local wounds
Of head or heel : not therefore joins the Son
Manhood to God-head, with more strength to foil
Thy enemy ; nor so is overcome 390
Satan, whose fall from Heav'n, a deadlier bruise,
Disabled not to give thee thy death's wound :
Which he, who comes thy Saviour, shall secure,
Not by destroying Satan, but his works
In thee and in thy seed : nor can this be, 395
But by fulfilling that which thou didst want,
Obedience to the law of God impos'd
On penalty of death, and suffering death,
The penalty to thy transgression due,
And due to theirs which out of thine will grow : 400
So only can high justice rest appaid.
The law of God exact he shall fulfil
Both by obedience and by love, though love
Alone fulfil the law ; thy punishment
He shall endure by coming in the flesh 405
To a reproachful life and cursed death,
Proclaiming life to all who shall believe
In his redemption, and that his obedience
Imputed becomes theirs by faith, his merits
To save them, not their own, though legal works. 410
For this he shall live hated, be blasphem'd,

394. *His works, &c.*---1 John iii. 8, " For this purpose the Son of God was manifested," &c.

400. *Due to theirs*---punishment is due only to men's actual transgressions.

Gospel Dispensation.

Seiz'd on by force, judg'd, and to death condemn'd
 As shameful and accurs'd, nail'd to the cross
 By his own nation, slain for bringing life ;
 But to the cross he nails thy enemies, 415
 The law that is against thee, and the sins
 Of all mankind, with him there crucify'd,
 Never to hurt them more who rightly trust
 In this his satisfaction ; so he dies,
 But soon revives ; death over him no power 420
 Shall long usurp ; ere the third dawning light
 Return, the stars of morn shall see him rise
 Out of his grave, fresh as the dawning light,
 Thy ransom paid, which man from death redeems,
 His death for man, as many as offer'd life 425
 Neglect not, and the benefit embrace
 By faith not void of works : this God-like act
 Annuls thy doom, the death thou should'st have dy'd,
 In sin for ever lost from life ; this act
 Shall bruise the head of Satan, crush his strength, 430
 Defeating sin and death, his two main arms,
 And fix far deeper in his head their stings
 Than temp'ral death shall bruise the victor's heel,
 Or theirs whom he redeems, a death-like sleep,
 A gentle wafting to immortal life. 435

413. *Shameful and accurs'd*--Gal. iii. 13, "Cursed is every one that hangeth on a tree."

415. *To the cross he nails*. See Col. ii. 14, "Nailing it to his cross."

425. *Thy ransom paid*. Adam is here spoken of as one in whose loins all mankind was contained, or as one who was representative of the whole species.

Triumphs of the Gospel.

Nor after resurrection shall he stay
Longer on earth than certain times to' appear
To his disciples, men who in his life
Still follow'd him ; to them shall leave in charge
To teach all nations what of him they learn'd 440
And his salvation, them who shall believe
Baptizing in the profluent stream, the sign
Of washing them from guilt of sin to life
Pure, and in mind prepar'd, if so befall,
For death, like that which the Redeemer dy'd. 445
All nations they shall teach, for from that day
Not only to the sons of Abraham's loins
Salvation shall be preach'd, but to the sons
Of Abraham's faith wherever through the world ;
So in his seed all nations shall be blest. 450
Then to the Heav'n of Heav'ns he shall ascend
With victory, triumphing through the air
Over his foes and thine : there shall surprise
The Serpent, prince of air, and drag in chains
Through all his realm, and there confounded leave ;
Then enter into glory, and resume 456
His seat at God's right hand, exalted high
Above all names in Heav'n ; and thence shall come,
When this world's dissolution shall be ripe,
With glory' and pow'r to judge both quick and dead,
To judge th' unfaithful dead, but to reward 461
His faithful, and receive them into bliss,
Whether in Heav'n or Earth, for then the Earth

457. *Exalted high*, &c. Thus Phil. ii. 9, " Wherefore God hath highly exalted him," &c.

Adam's Exultation.

Shall all be Paradise, far happier place
Than this of Eden, and far happier days. 465

So spake th' Arch-Angel Michael, then paus'd,
As at the world's great period ; and our sire
Replete with joy and wonder thus reply'd :

O GOODNESS infinite, Goodness immense !
That all this good of evil shall produce, 470
And evil turn to good ; more wonderful
Than that which by creation first brought forth
Light out of darkness ! full of doubt I stand,
Whether I should repent me now of sin
By me done and occasion'd, or rejoice 475
Much more, that much more good thereof shall spring,
To God more glory, more good will to men
From God, and over wrath grace shall abound.

But say, if our Deliverer up to Heaven
Must reascend, what will betide the few, 480
His faithful, left among th' unfaithful herd,
The enemies of truth ? Who then shall guide
His people, who defend ? Will they not deal
Worse with his followers than with him they dealt ?

BE sure they will, said th' Angel ; but from Heaven
He to his own a Comforter will send, 486

469. *O goodness infinite*---such is the joy and gladness of heart which rises in Adam upon his discovery of the Messiah. Addison beautifully remarks, that the poet has taken care to represent Satan miserable in the height of his triumphs, and Adam triumphant in the depth of his misery.

478. *Over wrath grace shall abound.* Here is the sum and substance of scriptural Christianity.

History of the Church.

The promise of the Father, who shall dwell
 His Spi'rit within them, and the law of faith
 Working through love, upon their hearts shall write,
 To guide them in all truth, and also arm 490
 With spiritual armour, able to resist
 Satan's assaults, and quench his fiery darts,
 What man can do against them, not afraid,
 Though to the death, against such cruelties
 With inward consolations recompens'd, 495
 And oft supported so as shall amaze
 Their proudest persecutors : for the Spirit
 Pour'd first on his Apostles, whom he sends
 To evangelize the nations, then on all
 Baptiz'd, shall them with wondrous gifts endue 500
 To speak all tongues, and do all miracles,
 As did their Lord before them. Thus they win
 Great numbers of each nation to receive
 With joy the tidings brought from Heav'n : at length,
 Their ministry perform'd, and race well run, 505
 Their doctrine and their story written left,
 They die ; but in their room, as they forewarn,
 Wolves shall succeed for teachers, grievous wolves,

487. *The promise of the Father*---Luke xxiv. 49, " And behold I send the promise of the Father," &c.

490. *To guide them in all truth*---John xvi. 13, " When the Spirit of Truth is come he will guide," &c.

491. *Spiritual armour*---alluding to Eph. vi. 11, " Put on the whole armour of God," &c.

493. *What man can do, &c.*---an allusion to Psal. lvi. 11, " I will not be afraid what man can do unto me."

508. *Wolves shall succeed*---Acts xx. 29, " After my departure shall grievous wolves," &c.

Corruption of Religion.

Who all the sacred mysteries of Heaven
 To their own vile advantages shall turn 510
 Of lucre and ambition, and the truth
 With superstitions and traditions taint,
 Left only in those written records pure,
 Though not but by the Spirit understood.
 Then shall they seek to avail themselves of names,
 Places, and titles, and with these to join 516
 Secular pow'r, though feigning still to act
 By spiritual, to themselves appropriating
 The Spi'rit of God, promis'd alike and given
 To all believers ; and from that pretence, 520
 Spiritual laws by carnal pow'r shall force
 On every conscience ; laws which none shall find
 Left them inroll'd, or what the Spi'rit within
 Shall on the heart engrave. What will they then
 But force the Spi'rit of grace itself, and bind 525
 His consort liberty ? What, but unbuild
 His living temples, built by faith to stand,
 Their own faith, not another's ? For on earth
 Who against faith and conscience can be heard
 Infallible ? yet many will presume : 530

514. *Though not but by the Spirit, &c.*---alluding to 1 Cor. ii. 14, "The natural man receiveth not," &c.---understanding the passage (says Bishop Newton) as some enthusiastic sectarists have understood it. Bishop Warburton also, speaking of this line remarks, that Milton never gave a stronger proof of his enthusiastic spirit in all his writings.

522. *None shall find* ; that is, neither agreeable to natural nor revealed religion.

527. *Living temples* ; in 1 Cor. iii. 16, 17, Christians are called---*the temples of God.*

General Restoration.

Whence heavy persecution shall arise
 On all who in the worship persevere
 Of Spi'rit and truth ; the rest far greater part,
 Will deem in outward rites and specious forms
 Religion satisfy'd ; truth shall retire 535
 Bestuck with sland'rous darts, and works of faith
 Rarely be found : so shall the world go on,
 To good malignant, to bad men benign,
 Under her own weight groaning, till the day
 Appear of respiration to the just, 540
 And vengeance to the wicked, at return
 Of him so lately promis'd to thy aid
 The Woman's Seed, obscurely then foretold,
 Now amplier known thy Saviour and thy Lord,
 Last in the clouds from Heav'n to be reveal'd 545
 In glory of the Father, to dissolve
 Satan with his perverted world, then raise
 From the conflagrant mass, purg'd and refin'd,
 New Heav'ns, new Earth, ages of endless date
 Founded in righteousness, and peace, and love, 550
 To bring forth fruits, joy, and eternal bliss.
 HE ended ; and thus Adam last reply'd :

533. *Spi'rit and truth*---John iv. 23, "The true worshippers shall worship," &c.

539, 540. *The day of respiration*. In Acts iii. 19, this is called the *times of refreshing from the presence of the Lord*.

546. *To dissolve* ; 2 Pet. iii. 11, 12, "Seeing that these things shall be dissolved," &c.

549. *New Heav'ns*, &c.---2 Pet. iii. 13, "We look for new heavens," &c.---a passage very pleasing to Dr. Thomas Burnet, and to Milton---for the idea gratifies a fine and exalted imagination.

Adam's Content and Satisfaction.

How soon hath thy prediction, Seer blest,
Measur'd this transient world, the race of time,
Till time stand fix'd? Beyond is all abyss, 555
Eternity, whose end no eye can reach.

Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire. 560

Henceforth I learn, that to obey is best
And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good 565

Still overcoming evil, and by small
Accomplishing great things, by things deem'd weak
Subverting worldly strong, and worldly wise
By simply meek; that suffering for truth's sake
Is fortitude to highest victory, 570

And to the faithful death the gate of life;
Taught this by his example whom I now
Acknowledge my Redeemer ever blest.

To whom thus also th' Angel last reply'd:
This having learn'd, thou hast attain'd the sum 575
Of wisdom; hope no higher, though all the stars
Thou knew'st by name, and all th' ethereal pow'rs,
All secrets of the deep, all Nature's works,
Or works of God in Heav'n, air, earth, or sea,
And all the riches of this world enjoy'dst, 580

568. *Worldly strong*---1 Cor. i. 27, "God hath chosen the foolish things of the world," &c.

Warning of Departure.

And all the rule, one empire ; only add
 Deeds to thy knowledge answerable, add faith,
 Add virtue, patience, temp'rance, add love,
 By name to come call'd charity, the soul
 Of all the rest: then wilt thou not be loath 585
 To leave this Paradise, but shalt possess
 A Paradise, within thee, happier far !
 Let us descend now therefore from this top
 Of speculation ; for the hour precise
 Exacts our parting hence ; and see the guards, 590
 By me encamp'd on yonder hill, expect
 Their motion, at whose front a flaming sword,
 In signal of remove, waves fiercely round ;
 We may no longer stay : go waken Eve :
 Her also I with gentle dreams have calm'd 595
 Portending good, and all her spi'rits compos'd
 To meek submission : thou at season fit
 Let her with thee partake what thou hast heard,
 Chiefly what may concern her faith to know,
 The great deliverance by her seed to come 600
 (For by the Woman's seed) on all mankind :
 That ye may live, which will be many days,
 Both in one faith unanimous though sad,
 With cause for evils past, yet much more cheer'd
 With meditation on the happy end. 605

581. *Only add, &c.*---2 Pet. i. 5, &c. " Giving diligence add to your faith," &c.

589. *Speculation*---a watching on a tower, or high place ; the poet meaning from this visionary height---this hill of prophecy and prediction.

 Eve's Address to Adam.

HE ended, and they both descend the hill ;
 Descended, Adam to the bow'r where Eve
 Lay sleeping ran before, but found her wak'd ;
 And thus with words not sad she him receiv'd :

WHENCE thou return'st, and whither went'st, I know
 For God is also' in sleep, and dreams advise, 611
 Which he hath sent propitious, some great good
 Presaging, since with sorrow' and heart's distress
 Wearied I fell asleep : but now lead on ;
 In me is no delay ; with thee to go, 615
 Is to stay here ; without thee here to stay,
 Is to go hence unwilling ; thou to me
 Art all things under Heav'n, all places thou,
 Who for my wilful crime art banish'd hence.
 This further consolation yet secure 620
 I carry hence ; though all by me is lost,
 Such favour I unworthy am vouchsaf'd,
 By me the promis'd Seed shall all restore !

So spake our mother Eve, and Adam heard
 Well pleas'd, but answer'd not ; for now too high
 Th' Arch-Angel stood, and from the other hill 626
 To their fix'd station, all in bright array
 The Cherubim descended ; on the ground
 Gliding meteorous, as evening mist

611. *Dreams advise*---Numb. xii. 6, "If there be a prophet among you I the Lord will make myself known unto him in a vision, and I will speak unto him in a dream." It must be recollected that Adam's was a *vision*, and Eve's a *dream*.

616. *Is to stay here*. Milton very properly makes a woman's appraise to be in company with her husband.

929. *Gliding meteorous*---like what some think to be the motion of

 Expulsion of our first Parents.

Ris'n from a river o'er the marish glides, 630
 And gathers ground fast at the lab'rer's heel
 Homeward returning. High in front advanc'd
 The brandish'd sword of God before them blaz'd
 Fierce as a comet ; which with torrid heat,
 And vapour as the Lybian air adust, 635
 Began to parch that temp'rate clime : whereat
 In either hand the hast'ning Angel caught
 Our ling'ring parents, and to th' eastern gate
 Led them direct, and down the cliff as fast
 To the subjected plain ; then disappear'd. 640
 They looking back, all th' eastern side beheld
 Of Paradise, so late their happy seat,
 Wav'd over by that flaming brand, the gate
 With dreadful faces throng'd and fiery arms :
 Some natural tears they dropt, but wip'd them soon ;
 The world was all before them, where to choose 646
 Their place of rest, and Providence their guide :

the gods sliding over the surface of the earth---by an uniform swimming of the whole body.

630. *Marish*, an old French word, for *marsh*---the expression occurs in the Maccabees, and in Shakespeare's writings.

637. *In either hand*. The author has here a reference to the behaviour of the angel who, in holy writ, had the conducting of Lot and his family.

641. *Looking back*. In this attitude of our first parents, nothing can be more natural than the tears they shed on this memorable occasion.

643. *Brand*, or sword---the term being thus used by Spenser and Pope ; to account however, for this sense, it is said---that men fought with burnt stakes and *fire-brands* before arms were invented.

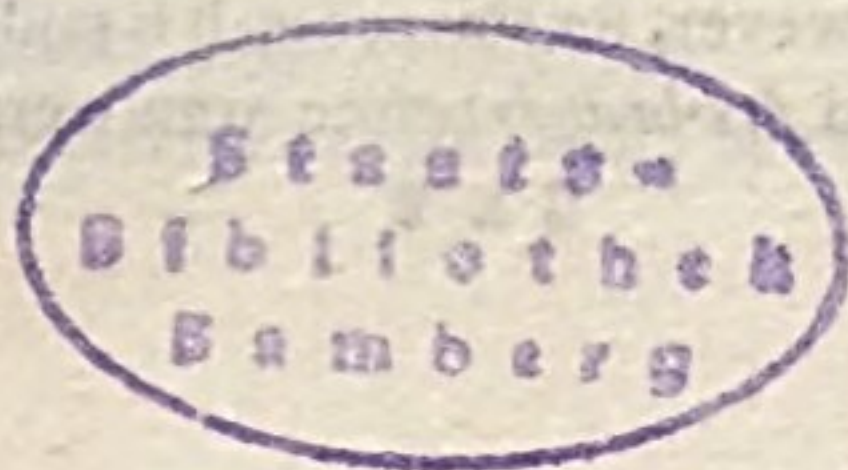
Adam and Eve quitting Paradise.

They hand in hand, with wand'ring steps and slow,
Through Eden took their solitary way !

648. *They hand in hand, &c.* These two last verses so finely picturesque, have occasioned much trouble to the critics ; some being for rejecting them, and others for transposing them. By Bishop Pearce, however, they are fully explained and vindicated.

To conclude (in the words of Mr. Addison) the moral of this august and sublime poem, is the most universal and the most useful that can be imagined ; it is, that---*obedience to the will of God makes men happy--and that disobedience involves them in misery!*

Amelia Lacton



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